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SOCIAL AND POLITICAL REFORM.

"Thrice is he armed who hath his quarrel just—
And he but naked, though locked up in steel,
Whose conscience with injustice is corrupted."

PRESS ON.

BY PARK BENJAMIN.

Press on! there's no such word as fail!
Press nobly on! the goal is near—
Ascend the mountain! breast the gale!
Look upward, onward—never fear!
Why shouldst thou faint? Heaven smiles above,
Though storm and vapor intervene;
That sun shines on, whose name is Love,
Serenely o'er Life's shadowed scene.

Press on! surmount the rocky steeps,
Climb boldly o'er the torrent's arch;
He fails alone who feebly creeps,
He wins who dares the hero's march.
Be thou a hero! let thy might
Trump on eternal snows its way,
And through the ebon walls of Night
Hew down a passage unto day.

Press on! if once and twice thy feet
Slip back and stumble, harder try;
From him who never dreads to meet
Danger and death, they're sure to fly.
To coward ranks the bullet speeds,
While on their breasts, who never quail,
Gleams, guardian of chivalric deeds,
Bright courage like a coat of mail.

Press on! if Fortune play thee false
To-day, to-morrow she'll be true;
Whom now she sinks she now exalts,
Taking old gifts and granting new.
The wisdom of the present hour
Makes up for follies past and gone—
To weakness strength succeeds, and power
From frailty springs—press on! press on.

Press on! what though upon the ground
Thy love has been poured out like rain?
That happiness is always found
The sweetest which is born of pain.
Oft 'mid the forest's deepest glooms,
A bird sings from some blighted tree,
And in the dearest desert blooms
A never dying rose for thee.

Therefore press on! and reach the goal
And gain the prize and wear the crown:
Faint not! for to the steadfast soul
Come wealth and honor and renown.
To thine own self be true, and keep
Thy mind from sloth, thy heart from soil:
Press on! and thou shalt surely reap
A heavenly harvest for thy toil!

For The Spiritual Republic.

For Female Suffrage.

BY F. E. PHOENIX.

America is full of evil. No land to-day is so far beneath its professions and opportunities. Religion seems powerless against consuming evil, indolence, meanness—simple, terrible slavery to sickness and vice. The Reform tocsin has been again sounded, and this time in true earnestness and radicalism. No age, color, sex, clime, or condition escapes this call. As the Great Teacher said, so are we beginning to feel that a man's worst foes are those of his own household—that as we are reaping for the sins of our forefathers, so must we do works meet for repentance lest a worse thing come upon our posterity.

No fact in history is more patent than that the elevation of woman has been the elevation of the race. The great practical question is, how most fully and speedily to ennoble woman who is fast being degraded among us from former strength and usefulness to a position merely animal or ornamental. Let fashion and abortion be swift witnesses against this generation. Naught can save us from impending ruin except woman's full recognition and endowment as a human being. As the best means to that end we urge Female Suffrage.

1. God made woman human, and as such entitled to all human rights, including life, liberty and the pursuit of happiness.

2. Voting is an indefeasible human right, the exercise of which is based simply on the requisite age, sanity, and loyalty to society, all of which are as much woman's as man's.

3. Woman being human must assert her humanity and individuality. She can no more vote than eat or breathe by proxy.

4. Evil in society is slavery to sin, endorsed, approved, enforced, by current *masculine* government. Woman and freedom are the sole antidotes to slavery and man. Freedom is the sole condition of full development and discipline. Women, instead of being recognized and endowed as human, are, with slaves, idiots and infants, denied suffrage. How thoroughly gallant and scientific our legal classification!

5. Woman as our mother, nay, as our earthly creator, is at once cause and product of all human conditions. As like begets like, as stream cannot rise above fountain, so is woman in every age and country the exact type and source of human existence. For every vice, therefore, we find ample cause in woman's degradation; and sole radical cure through woman's liberation.

6. Woman is physically weak from inhuman dress and domestic confinement, according to the simplest laws of animal development. Socially, woman's vanity seems uppermost because no other faculty is allowed full scope. Suffrage will help correct all this by substituting human thoughts and pursuits for her present child, prison life and discipline.

7. Woman is physically weak because forbidden free air and exercise, to which are added nearly all conceivable repression and disability. Are women tender and beautiful? The more absolutely free must they be—exempt from all oppression and harm. Do both women and men lack strength, skill, consummate culture? *Women need, must and will have them first!* Society for posterity's sake is, of the two, under infinitely the greater obligation to woman.

8. Do you say woman's power and sphere and glory are in morals and a good education? What are they when left thus latent—unused? Take the best class of young men that ever graduated and give them "woman's sphere" a few years, and at the same time take an equal class of female graduates and give them man's opportunity, and then see the contrast! Continue this a few generations and which would become the "weaker sex?" Men don't believe women quite human or they would feel bound by selfishness as well as the Golden Rule to grant equal privileges.

9. This agitation in behalf of a weak, enfranchised class, establishes woman's subordination and servitude. It is the united plea of slave and philanthropist for the whole human family.

10. Woman's body and spirit are God's, not man's. Hence to God only must she hold herself responsible, and not, as now, to man. While controlled by imperfect man she cannot develope needed strength as if man's equal and helpmeet. The Golden Rule only equals can keep. Paul not Christ taught woman's subordination.

11. "Woman's sphere" now, is subserviency to masculine lust and pleasure. Thus fettered, she fulfills her greatest mission of maternity—giving back again to offspring and society the exact measure of inferiority that offspring and society bestow on her. But whatever be woman's sphere, it is now voiceless—the half—the better half of society shut out, unrepresented. Woman has leave to be and to suffer, but not to do on any enlarged Christian or human plan.

12. Man is wofully weak as descended from slave mothers and mistresses; earth is the same as it came from God or will be ten thousand years hence. Does man long for freedom and heaven—let him lay the axe at this root of all misery and sin, feminine weakness and helplessness. Craving, instinctively, right and liberty for himself, how can he refuse it to woman? The time will come when, from noble, free mothers, children shall be born to greater knowledge, almost, than any man ever yet attained to.

13. The negro is now free; the rudest foreigner soon acquires the ballot. Are our own white mothers, sisters, daughters, less worthy or safe to vote? Is not their vote rather the true mode of neutralizing these wild, rude foreign elements.

14. Are women indifferent to the ballot? What more absolute proof of our current weakness and its source—of the vital necessity of social upheaval, changing woman's relations from helpless, unconscious childhood, or asphyxia, to the atmosphere and responsibilities of freedom. But very many woman do plead and pray day and night for the ballot.

15. While men refuse equal rights to women they become tyrants, despots themselves, and must reap such reward as we have lately seen at the South in slaveholding and rebellion. God's hand was heaviest upon the proud white master; next, upon the whole nation while the oppressed slave was equally lifted up. "Pride goeth before a fall."

16. History has no record of a great and good man descended from a weak, unworthy mother. There seems no other infallible cause or precedent. Let all women then be raised up and ennobled for their own sake as for man's and posterity's.

17. Woman's weakness is every one's weakness. A palsied member is the whole body's loss. Does society need strength, let the strong lift up the weak, else is their strength a double weakness and curse. Now, defenceless woman is the common prey of man and woman alike. Observe the doom meted out to the seduced, while for the seducer there is no punishment—nay, smiles and fresh offerings!

18. Man, as acknowledged master, has made himself responsible author of all current evils and calamities—a responsibility from which all shrink and suffer alike. Let man no longer attempt such a burden, but call in woman to act and answer for herself. I covet no one's sin and share to answer for but my own.

19. Society disfranchises, enslaves woman and then despises her for inferiority of its own enforcement. This is unspeakably base and ungallant. If even the hunted deer may claim privilege of chase, how much more may woman demand opportunity before cruel sentence and condemnation, as beneath humanity. Men forget that as fathers, society holds them responsible for the acts of wards and minors. Hence woman's weakness is man's in a double sense, by law of inheritance and common consent. Man also holds the purse strings and is compelled to foot the bills.

20. How can woman know the value of money she does not earn or control. If she undertakes to earn, man the monopolist takes every advantage to crush competition, to prevent equality or independence and make her minister everywhere to his selfishness. Weakness begets only contempt and abuse, while strength commands respect.

21. What man so low-lived as to seek company or consort with underling women to whom he can dictate terms, spheres, conditions of existence. Base born, indeed, must be that wretch, terribly unworthy a free government, who would play tyrant over weak woman. When I cannot earn bread or rights, in fair, equal competition with her, I can, at least, muster grace to beg or die. Woman tyrants and oppressors have a deeper infamy than modern rebels and copperheads. Horace Greeley, if I mistake not, will yet change his course on Female Suffrage, or gladly change places with Jeff. Davis in future merited scorn and contempt. Jeff. Davis, rebels, copperheads, all free; and Woman's Suffrage coolly ignored—reported against!

22. Woman is intellectually weak because everywhere hedged in from intellectual pursuits. Look at the awful sacrifice of female intellect and invention among us, and then wonder not at the almost universal indolence and mediocrity arising therefrom. Education and business, all rights and rewards thereof, practically monopolized by man. Yet, forsooth, "education and religion are to do everything for woman and society!"

Education to slaves is but torture. "Religion," as with Southern slaves, refuses equality, telling woman to keep silence in public, and ask her husband at home. But if she has no husband, or a foolish one, what then? Shame on such heathenism! It is a burlesque on both education and religion.

23. Does a woman assert her humanity or mentality, the heathen outcry of "blue stocking," "strong-minded," attends her, furnishing at the same time, the most shameless confession and display of current weakness, the most bitter satire upon it; as if God could ever make too strong-minded or able-bodied women or men for the great tasks imposed on humanity. Alas for such pitiful jealousy and narrowness of soul, that our very slave sisters should threaten to rise above us!

24. Woman's highest, holiest instinct is that of maternity, to care for and protect her offspring, which hitherto man and current masculine enactments have disgracefully failed to do. When women, goaded beyond endurance, with true human instinct, abates a devouring, man-permitted nuisance, like whiskey-selling, society, as in brave, free Ohio, fines them. Look at our public resorts under man's kindly rule; fully three-fourths of them given up to whiskey, tobacco, profanity and all masculine low-life; and here, away from women are our children largely reared. Enfranchise and strengthen woman to protect herself and children, and there would be such a purgation in America as earth never witnessed, not even when the black demons of slavery and rebellion were exorcised with fire and sword.

25. *Women and children have been, and are to this day, strangers and foreigners on the earth, not half naturalized even here in boasted free America. For beloved women no manumission, no lawful age, no jubilee, freedom or citizenship on this earth!* What right or privilege have they but to follow man to learn or endure evil? Christ's divine law and utterance was that except grown people were converted and became as little children, they could not enter the Kingdom. But man and modern Christianity say, unless they forswear all that purity and innocence, they are infidels or fanatics. And so children are taken in the name of our blessed Christ, and first converted into modern infidels, heathens, foul with vice and pollution, that thereafter modern preachers and churches may try to re-convert them. If you ask why such cruel denial of Christ and humanity, such inexpressibly black heathenism prevails, you are piously referred to the creed of "Total Depravity." Alas, it is infinitely more the Total Deprivation of Woman and Common Sense in modern society!

26. Women and children in America are either hot-house plants or outcasts; in either case and everywhere weak, strange, timid, secluded, undisciplined, forced, neglected, powerless and trembling, asking leave to be. Yes, our precious earth angels, Christ endorsed and approved, most beautiful and loving Womanhood and childhood, are the sport of loathsome fashion-mongers, priests, quacks, human apes and triflers! O, for a thousand Christs with whips to scourge from out the temple of humanity to-day all wretched money changers. Teach woman how and she will make herself respected.

27. What practical modern man so unmanly as to truly love, labor and vote for women and children? Business men, most christian and respectable, vote for drunkards, rent property to modern hells, frequent and endorse gift enterprises, opera-house lotteries—all gambling and gluttony. Our approved popular religion and preachers, do they not all support satan and hell-fire, with the Most High God as their responsible author and manager, to destroy most of our angel sisters, wives, mothers and their offspring forever? "Like people, like priest." If this be "The Advance" promised, pray where may we expect a retrograde?

28. Here is infidelity that may well make angels weep, and the very stones cry out. Satan and man roam at large, seeking whom they may devour, and all love, beauty, and purity imprisoned, lawful prey! Woman may not look up to God: for man is the head of the woman, even as Christ is head of the church. I pity woman's ideal from study and model of modern masculinity. And what but "total depravity" could be expected from an existence and maternity so bounded on every side by selfish man? Yet woman, with only God on her side, has thus far brought forward the race. It is truly God, Nature and Woman, against heathen man and a more heathen theology.

29. In every circle worth keeping up, woman has ever been our salvation. Are family and church sacred? Why, but for her presence. Are the polls and our public resorts infamous? Why, but for her absence. Let no Mason or Odd Fellow ask me to join Lodges while they exclude women. There is no true charity nor good society, that ignores woman's equal right and presence. Old or new, such sectarianism must die the death.

30. Is woman indeed, "better than man?" For once agreed. Who, then, should be our equal or preferred teachers, law-makers, judges and missionaries, if not women? If women are God's best representatives on earth, then recognize and commission them at once as such. Why let loose all masculine irreligion and low-life, license, endorse and share in, all manifestations and profits thereof, and then refuse currency to feminine grace and purity? What insanity is this—lighting the lamp of modern civilization, and putting it under a bushel! Fools are we, and blind thus to seclude, monopolize, imprison, God's earthly master-piece—beautiful woman—Blue Beard and Turk fashion, in hateful modern harems, nunneries and castles, never to appear in public, except as a breathing toy, swamped in infamous fetters and baubles!

31. Can satan cast out satan? Can man alone, thus unaided, unhinged, unsexed, be expected to reform man and society? Does he covet longer trial than he has had at this most huge, and to him so far, utterly hopeless job? Have not satan and man—lovely twin masculines—with all masculine, priestly aid, run this earthly machine long enough? Have we not a right to be dissatisfied at the results, finding always too much satan in bank and balance against us? Why not demand that the old firm go into bankruptcy, satan retiring forever, so that men can hereafter go in company with wife and sister—the original, equal and better half of the concern?

32. *Here is the true wavering: there is almost no woman in man's or society's composition.* Satan, man and priest, all masculine animals, have rioted at large, while the true Christ-woman, all human, loving and divine elements, have been despised, scourged, trampled on and crucified to this day; as we know from all observation and experience. Earth and society are thus robbed of their dearest savor—the purest, brightest jewels constantly cast before swine. Man roams the earth self-spoiled, a miserable tyrant and suicide.

33. Is not the extension of suffrage everywhere the chief battle between fossilism and progress. Man, indeed, is not compelled to vote, but is he less human for the privilege? Could he be free if deprived of it? Surely, woman were not less human if clothed with the symbol of power to protect herself and offspring. Tyrants bow only to power.

What a piteous, abject taste that can love woman only as a helpless, breathing toy or animal! But as truth is, mighty that taste cannot long prevail.

34. There is no time to be lost. Our liberties are not guaranteed except on condition of eternal vigilance. Foolish, evil master-man is fast dragging down his slave-wife and sister to his own lowest level. Already many women have so far unsexed themselves as to be given over bodily to fashion and folly, becoming man's willing tools and companions at all races, dens and low resorts.

Worst of all, our best women, so-called, publicly ignore neatness and propriety, parading infamous rags that sweep our streets and pockets alike, glorying in corsets and fetters equally fatal to grace, health and posterity; so that on every hand, monstrous shams and quackeries swarm upon us like the plagues of old Egypt.

Fashion is but the world's religion, and religion only the church's fashion. Fashion, our truest devil, is always ahead with gilded shrine built on crushed womanhood—its very material woman's bones—its daily smoking sacrifices, countless millions of wretched, suffering wives, sisters and mothers, society's vast, reeking, ever-burning heathen holocaust!

35. Woman is to-day the only creature man delights supremely to torture and oppress. *Under his rule no other creature walks the earth ashamed of his or her own limbs or health.* No other earthly temple structure so sacred, yet so profaned as woman's person in her terrible slavery to man and fashion. Need we wonder at prevailing ill-health, at the overwhelming, shuddering hatred of labor and duty? What can the infant do but play? What can the overgrown, full-grown invalid infant do but dawdle and pule out a listless, vapid existence, prey of all human ills and harpies? Let us "*work out our salvation.*" Work or starve is God's primal law.

36. Labor is the first inevitable result of adult health and vigor, as natural as breath, or play and smiles, to the healthy infant. Base ball and croquet, possibly, for children who can get no more useful exercise; but glorious, enriching, lusty, God-like and Christ-like *work* for all true men and women. Deliver us from shirking Eight-Hour Leagues operating in thinly disguised, slavish, childish, fashionable hostility to labor. Woman's right to labor, to fair wages, and to vote, go hand in hand! By the way, why not Eight Hour Leagues for women? When will a Human League arise?

37. We can take our choice as reading, thinking, voting Americans, between quiet, peaceful revolutions, based on the full recognition and hearty support of human rights, or the other alternative, of horrid war and bloodshed, in the light, too, of very recent bitter experience thereof. Why such bated-breath and forced adieus to evil? What human lesson have we learned, if not to let go evil—fire so surely consuming us? How ignorant of good, and how helpless to grasp it! Is $1 good and welcome, why not $100, $1000 proportionably more acceptable? Yes, we know enough to grasp at offered money; but truth that covers and includes all right and profit—all God's infinite riches—*here* we halt, doubt and finally refuse. Alas, our souls are just big enough for satan and self educated into them, leaving no room there for God and humanity.

38. Who can doubt but woman would gladly vote to put down evil and make human harpies and hyenas scarce? Her law to them would be "honest work or starve?"

But whether she voted right or wrong, anything would be better than this man-devised and forced march to perdition—prize-fights, races, whisky and tobacco, gambling, sickness, animalism, indolence, rushing and swelling like a mighty tide upon us. *Woman must arise and assert her individuality and humanity.* If democracy and religion be the farce they seem, as taught and practiced among us, we demand her judgment and verdict upon them as final, and then, with her help, we will, if possible, invent and try whatever promises better.

39. Now both man and woman (!) agree in subordinating, assimilating woman to man's will. In and for him shall she live and move and have her being. From this servitude—no matter how voluntary—the more voluntary the more desperate, spring nearly all human woes. In home and family, as if beyond human law and influence, there are numberless evils that must take many generations of heroic strength and effort to remove. Why then this wretch

ed dalliance? *Strength*, STRENGTH is the word; STRENGTH that only freedom and discipline can bestow—*Strength at the fountain head of maternity* and so throughout every cell and footstep and fiber of existence. Now, we only play at or murder life. Heirs of God and joint heirs with Christ, we mock our divine paternity and inheritance, in infamous, drivelling servitude to fashion and sham.

40. Has the martyr *spirit* wholly and so soon failed among American women? Could, as they say, in our late war, five hundred American girls and women, for America and the negro, don the soldier's uniform and march for months or years man's bloody road to victory or death, in carnal warfare, and one now scarcely dare do or suffer for woman's emancipation, peacably if they can, forcibly if they must, to strike off their own chains? Must all her suffering be for evil, in blind, hateful submission to tyranny, when with one hundredth part of that suffering she might step forth free, erect, bravely asserting and securing her human rights?

41. *Woman can never be free until freed from current dress abominations*—not merely the symbol of inferiority and helplessness, but the *actual fetters* in rags, steel and gordage all the same, meeting us at every turn in boastful, shameless defiance, flaunting before God and humanity, even before God's altar in the holy sacraments of worship, marriage and mourning! I care not for "flowing robes," nay I spit upon, I loath them as bonds and swaddling clothes for my helpless sister, female, breathing mummies! *There is no nature nor grace nor beauty in them;* and until our women can foreswear them, they go branded from head to foot as creeping things—human serviles. God made the female form and outline, of matchless, unapproachable symmetry and loveliness, not to be thus disgraced, swamped, and tortured with infamous fetters and patch-work disguises. Use and beauty, health and comfort, like faith and reason, science and religion, agree infinitely if we will but study and combine them. *I say then if pantaloons be more convenient, woman has as much right to them as men—nay the prior claim* as physically the weaker and hence less able to endure oppression. In rigging a ship, men are rational; the weaker the vessel the less sail; but our weak, female, human craft seldom set sail unless full rigged—spanker and boom, jib and mainsail, all colors flying! When women can vote, they will dare dress humanly, for health and locomotion first.

42. No wonder the Black Crook is thronged—What is it but the statuesque, native and motive grace of women, undone, let loose? Why should not the starving people be stage struck at such combinations? What is it but the other and most natural vibration from one extreme of French over-dress and disguise, to the opposite one of French—almost none at all? If we love woman truly why not treat her fairly and kindly as an equal, and make earth not a slave-pen or a brothel, but one mighty family of brothers and sisters dwelling in love and purity? *The family is God's lesson* and therefrom I say let all unsexed schools and convocations be utterly broken up root and branch. There is exactly one place for men and women, ever at each others, side, equal peers, helpmeets, bravest, noblest lovers and competitors. Let this retiracy and disguise of women cease at once and forever. Female suffrage will remove them.

43. For thousands of years men have vainly striven alone to suppress evil. Who doubts now if society's reserve forces—pure, brave women and children, can be brought into action, the struggle will be short, our triumph speedy, and certain. What honest heart but bounds at the thought of suppressing this loathsome infidelity and crime that mount up even to the sacred desk, mouthing all mummery, cursing and threatning all that is most dear to us. *All is abuse*—think of it—even Christ and the Bible tortured to destroy humanity, not to save and ennoble it forever!

Who wants any truce—any Eight Hour Leagues in this holy warfare? Who wants to spend time and breath in unhealthy spiritual dreams and jugglery when so much rich, luscious work remains on every hand undone. Christ's command, the law of health and gravitation says "*Go work*" *here and now* and no room for dark-lantern witchcraft and abnormalism. What worse substitute for ancient or modern sectarianism and superstition? Let all such die the death—let God and humanity be our watchword with noble, matchless, Christ-mother Woman as man's truest friend and counsellor.

44. Women must to arms. The right of petition is left them like all children. Let every woman's pen, tongue and sewing circle urge on the reform. As they struck once so successfully for negro emancipation and the boys in blue, so now for the last grand Emancipation Proclamation—the true Gospel of deliverance to all mankind.

Bloomington, Ill., Aug. 10, '67.

A New Political Party.

[The following from the *Workingman's Advocate*, of this city will give our readers the latest view of radical, political agitation and reform. ED.]

EDITOR WORKINGMAN'S ADVOCATE: I find the following in the Chicago *Tribune:*

NEW POLITICAL PARTY.

We find in the Ottawa *Republican* an account of the organization of a New National Political Party, which took place in the town of Meriden, LaSalle county, on the evening of June 1st. At that meeting it was resolved to hold a Convention, to which others should be invited, at such time and place as James Adair, Esq., should designate. Mr. Adair has issued the following call:

MASS MEETING,

to form a new political party, to be held at Ottawa, Monday, Sept. 9, 1867.

According to previous notice, a meeting was held on June 1, 1867, at Haight's School House, in the township of Meriden, La Salle county, Ill., for the purpose of considering the financial condition of the country. Hon. Obed W. Bryant was elected chairman, and Martin Allen secretary.

After discussion, it was

"*Resolved*, That the same inflation of currency under which the national debt was contracted, shall be maintained until the debt shall have been paid.

"2. That to carry on this policy there should be organized a New National Political Party.

"3. That this meeting adjourn for the purpose of consulting with and procuring the co-operation of those of similar views, and to meet again at such time and place as shall be designated by James Adair; and that he is hereby authorized to call such meeting.

OBED W. BRYANT, Pres.

MARTIN ALLEN, Sec'y.

In accordance with the above resolution, the Court House at Ottawa, is the appointed place, and Monday, September 9, 1867, at 10 o'clock A. M., is the time for said meeting to again convene.

Nearly four hundred citizens in La Salle county have been consulted, and concur in the above policy, and in the plan of a new political organization.

All who concur are earnestly invited to attend.

JAMES ADAIR.

I have before me a printed circular of the doings of the meeting at Meriden, in which the first resolution reads as follows: Resolved—1st. That the same inflation of currency, under which the national debt was contracted, shall be maintained until the debt shall have been paid; and the currency shall consist exclusively of legal tenders—"greenbacks." It will be seen that that part of the resolution declaring that the currency shall consist exclusively of legal tenders—"greenbacks"—is omitted in the *Tribune's* account of the proceedings of the Meriden meeting. It has been frequently asserted, and as I believe, never denied, that the owners of the *Tribune* are largely indebted to the national banking swindle. This statement is corroberated and confirmed by the specious letter written from New York in February last, by J. M., editor-in-chief of that paper, in support of that iniquitous system by which the industrial, wealth-producing classes, are annually robbed of, at least $25,000,000, or over $80,000 a day, for the benefit of a few soulless bankers and avaricious usurers, who are preying upon, and eating up, the substance of the people. The *Tribune* and *Times*, and papers of like honesty, patriotism and loyalty—the advocates and supporters of the present money oligarchy—do not want it known that the people, the tax-paying portion of them, at least, have come to understand the practical workings of the fraudulent scheme of these "patriotic christian bankers." This is, no doubt, the reason for the omission by the *Tribune* of that part of the resolution relating to the substitution of greenbacks for the circulating notes of the so-called National Banks. The *Tribune* in commenting upon this movement, asks "*How is the inflation of the currency under which the debt was contracted to be maintained until the debt is paid?*" This, of course, will be a matter for discussion and deliberation by the Ottawa Convention, by which some plan will be devised and adopted. But, in the meantime, for myself and many others in this part of the State, I will inform the *Tribune* that we propose to do it by the adoption of the plan contemplated by the bill introduced into Congress last winter by Hon. A. J. Kuykendall (a copy of which I have mailed to the *Tribune*), which provides for the thorough re-organization of the Treasury and Revenue Departments of the Government, by the establishment of a Board of Management of the currency and revenue.

The following extracts will serve to indicate the character and objects of the bill:

"SEC. 9, And be it further enacted: That the act entitled 'An act to provide a national currency secured by a pledge of United States stocks, and to provide for the circulation and redemption thereof,' approved February the twenty-fifth, eighteen hundred and sixty-three, and also 'An act to provide a national currency secured by a pledge of the United States bonds, and to provide for the circulation and redemption thereof,' approved June third, eighteen hundred and sixty-four, also all acts amendatory of either of the foregoing acts, are hereby repealed, and the grants, privileges, franchises, and immunities conferred on the associations organized under the acts before mentioned, or the acts amendatory of either of them, are hereby revoked, and shall cease, except as hereinafter provided.

"SEC. 16, And be it further enacted: That for the purpose of liquidating the bonded and other indebtedness of the United States, and defraying the current expenses of the Government, and providing a true national currency, the Board of Management of the Currency and Revenue are authorized and required to issue Treasury notes in denominations of one dollar, two dollars, five dollars, ten dollars, twenty dollars, fifty dollars, one hundred dollars, five hundred dollars, and one thousand dollars, which Treasury notes shall be a legal tender in the payment of all public dues and private debts, and they are hereby declared lawful money of the United States, and convertible at the election of the holder into the interest-bearing bonds of the United States, authorized to be issued by this act when presented by the Board of Management of the Currency and Revenue at the Treasury Department of the United States in sums of not less than fifty dollars: PROVIDED, That all non-interest-bearing Treasury notes heretofore issued by authority of any law of Congress shall, on and after the passage of this act, be lawful money of the United States in like manner with the legal-tender Treasury notes authorized to be issued by this act.

"SEC. 17, And be it further enacted: That the Board of Management of the Currency and Revenue are hereby authorized and required to issue bonds of the United States in denominations of not less than fifty dollars, nor more than ten thousand dollars, bearing lawful interest, payable semi-annually in lawful money of the United States, which bonds shall be redeemable in lawful money of the United States, on presentation to the Board of Management of the Currency and Revenue at the Treasury Department of the United States: PROVIDED, That the Board of Management of the Currency and Revenue shall not be required to redeem any such bond within sixty days from the date of the issue of the same, and one-half of one per centum shall be deducted from the interest accrued on any bond redeemed within six months of the date of the issue thereof.

"SEC. 18, And be it further enacted: That the interest upon all the of bonds the United States issued after the passage of this act, shall be three per centum per annum, payable semi-annually in lawful money of the United States: PROVIDED, That Congress may alter the rate of interest on the national debt, when, in their judgment, the public good would be promoted by such change; but the rate of interest shall be uniform on all bonds and other interest bearing evidences of indebtedness of the United States issued after the passage of this act.

"SEC. 19, And be it further enacted: That when any of the outstanding bonds or other interest bearing evidences of indebtedness of the United States shall become due and payable, or which shall become due and payable at the option of the Government, it shall be the duty of the Board of Management of the Currency and Revenue to pay such bonds or other interest bearing evidences of indebtedness of the United States in the legal-tender Treasury notes authorized to be issued and declared lawful money of the United States by this act, or to give in exchange therefor the interest-bearing bonds of the United States authorized to be issued by this act, as the holder of such bonds or other interest bearing evidence of indebtedness of the United States may elect.

"SEC. 24, And be it further enacted: That from and after the passage of this act there shall be levied and collected a yearly tax of fifty per centum, payable semi-annually, upon the incomes arising from the interest on all the bonds of the United States exempted by law from State and municipal tax, and it shall be lawful for the Board of Management of the Currency and Revenue, and it is hereby made their duty to collect the tax hereby levied by deducting it from the semi-annual interest on such bonds or coupons belonging to any such bonds when the same shall be presented for payment."

It will be seen that this plan recognizes the capacity of the people for self government, and proposes the dismissal of their dishonest and corrupt guardians, who, under the present and all former monetary systems and financial schemes, have plundered and despoiled the wealth-producing classes of the products of their labor. It gives each individual the privilege of choosing for himself whether he will keep his means in Government bonds or employ them otherwise. Under this plan the people can have nine hundred or twenty-five hundred millions of dollars of money just as they choose,

Tonica, La Salle Co., Ill., July 30th, 1867.

There are evidently to be stirring times with reference to the National Currency question and our little "debt." We hope the people will not be careless of the principles involved, nor of the results of certain policies that may be proposed for adoption.

Why should the laboring and producing classes pay a debt with gold at par, contracted with gold at $2.50 or $2.80, thus giving bond-holders an enormous advantage over the tax-paying people?

ORIGINAL ESSAYS

"There is no other authority than that of thought; existence itself is known only by thought, and, for myself, I am, only because I think. All truth exists for me only upon this ground, that it becomes evident to me in the free exercise of my thought."

For The Spiritual Republic.

DOWN IN THE DARK.

BY T. H. HOWARD.

Ascended over the chasms,
Up to the limitless sea
Down in the dark thou hast left me—
In the dark, and without thee;
Over the earth, where lightnings
Leap from caverns of rain;
Over the vapory mountains,
Over the dusky plain;
Up, where the stars are singing—
Where never sang the lark,
Grandly thou hast ascended,
Leaving me down in the dark.

Down in the dark without thee—
In the world of selfish men,
How shall I hear thy whisper
When thou comest to me again?
Will the touch of thy fingers thrill me
When my soul leans over its bars?
The delicious music fill me
Which thine hath caught from the stars?
Or can thy soul, in the stillness,
Drop into mine a spark
From the home where thou hast ascended,
Leaving me down in the dark?

In the dark thy soul will reach me—
I shall feel the touch of thy hand
When the Midnight silently marches
Over the Sullen land;
And thy spirit shall lead my spirit,
Its loving and trusted guide,
To the steps of the golden portals
Where I may not yet abide—
Up, where the stars are singing,
Where never sang the lark,
Where grandly thou hast ascended
Leaving me down in the dark.

New Orleans.

For The Spiritual Republic.

Labor and Capital.

BY LITA BARNEY BAYLES.

EDITORS SPIRITUAL REPUBLIC: I have not written to you for some time, but have not been unobservant of what was passing. I am pained to notice the exceedingly ultra course that the REPUBLIC is taking in the case of Labor *vs.* Capital. I do not dispute your right to conduct your paper as you will, nor to say and do what you please, as I think every one should have that privilege, as long as it conflicts not with the *true happiness* of others, and as you have allowed so many to speak upon the one side of the subject, I doubt not, you will be fair enough to welcome a few words from me, a *true friend* to *all reform* and *progress*, upon another view of the same. I think you are taking dangerous and untenable grounds in inciting this revengeful, distrustful feeling among the masses, against the men that hold capital, and that employ, systematize, and assist those masses. Articles that to me, are devoid of philosophy, have been frequently seen upon the pages of your paper—and I say this not in anger, but in sorrow, nor merely in a spirit of fault finding, for I desire most earnestly the continued existence of the REPUBLIC, and sympathize with its reformatory spirit, though I cannot, conscientiously, with your *manner* of carrying out this one department. You know well, even if the thousands of your readers do not, that I am in earnest in desiring the greatest good to *all humanity*, and not to any one class, as some unacquainted might judge me, particularly if their bias be on the opposite side from mine.

You assume the ground, as I understand you, that all capital in possession of corporations or individuals, is *so much* wrongfully taken from those who perform the physical part of the labor that brings it. A very little thought, it seems to me, must overturn this idea in the mind of the candid person. There are very few monied men in this whole country, who have not risen from the ranks of physical Labor. This is perfectly demonstrable. They have risen in most cases by their own unaided exertions, and *stand* where they do, by their own exertions. People who have to be bolstered up, in order to sit up at all, are very liable to have the pillow collapse, and they fall flat on their backs. But if they are their own pillow, and stay, and back-bone, the winds may howl, and the tempests descend and beat upon them, and they will not fall, for they are founded upon a rock. What do I mean by this? Why, simply that the way is always open to perseverance in this country. Industry is always rewarded. Economy always flourishes. Temperance always succeeds, and determination is always the victor in any legitimate trial of strength. If persons have a backbone to commence with, they will make men or women; if they have not, they will make machines; and men, women and machines, are all useful in this world. We have the elements of our own greatness within us, and it is as dishonorable in us to desire to take from others the results of their own elements, as it is to steal goods from our neighbor. Each one will take his part, each will find his level in the natural course of things. This law is perfectly unavoidable. All men are not created equal, the constitution to the contrary, notwithstanding; except in a Political view, and that was, of course, what the Constitution was talking about. All men are not fit to govern. Whoever cannot govern himself, cannot wisely legislate or control others. It is true, many are governing the people that ought not, but that is the fault of a foolish people who send bad officers, instead of good ones, to represent them and make and administer their laws for them. Let us learn better.

People are developed differently. One person is just as good *in spirit*, we will say, as another; but we know the babe is a minor and not fit to rule the man, and so many men and women are minors and not fit to rule the Nation, neither to rule capital. Thank heaven! there is no law, neither moral nor political against growth. Every one may grow all he can, and occupy the highest monetary, as well as moral station in society, that it is possible for him to attain to. If you set a pan of new milk you will observe all grades of excellence in it, from the lowest strata of skim-milk to the thick, pure cream, which is its crowning glory. This is an emblem of what society is, at any one stage; not of what it *may* be; for the skim-milk may not, by any possibility, ever become cream, but the man, though standing poorest in the status of monied life, may become the *cream* of that life, by virtue of the heavenly and unlimited germ of development within him. By teaching what I have seen advocated by the writers for your paper, you are stirring up bad blood between the employers and the employed. Why not teach them that the way is open to each to attain what any one has, if they will only use application. Why not tell them that they, too, may become independent of their present surroundings, if they will only practice frugality and temperance, and place their affections on some shining mark, and *work* for it? Every one can command commensurate compensation in this country for Labor. It is in demand, and will surely regulate itself. Let men an women render themselves competent to take any position, and the position is always attainable, and the *pay* with it. There is no need of anybody working for $1.50 or $2.00 per day. Go to work manfully, and render yourselves *worth more*, and you will easily command it in the market value. There is a continued demand for improvement, and some one will supply it, if you do not.

How have the Capitalists of this great country, (the *body* of them), come by their capital? By hard, unremitting physical labor, to commence with. No eight hours legislation for them; and had there been, they would not have noticed it; they were a law unto themselves. They prolonged their hours, over and above what was healthy and well for their physical systems, and, saving a few hundreds of their earnings, invested it to the best of their ability, and still kept on watching and working, until they have accumulated what you would now take from them and distribute among those who bore no burden in the heat of the day, but were content to eat, and drink, and sleep, and eat, and drink, and sleep, year after year; who have indeed as yet developed no business tact beyond that of doing what they are told to do, and shown *how* to do. And when they have attained to a little competence, do they then lay back upon their oars, and only languidly reach out the hand and accept the gold that pours itself into it? So seldom that it is only the *exception*, and not the *rule*. When the men, employed and paid according to their capacity, have finished their day's work, they go to a good night's sleep, free from care, until the morrow's dawn; but the employer is often obliged to use, not only the hours of the day but much of the night in arranging for contingencies and preparing for emergencies, and often is the least independent man of the two. There should be an equal justice administered, in our judgment of the two parties.

Every one is not capable of conducting business and taking responsibilities in that line. When he becomes so the same tendency that makes the cream rise, will just as assuredly bring him to his proper level, and he will then conduct his own business in his own way.

Meantime, let us not be jealous of each other. Because there are so many men in the world, who by superior abilities, which are undeveloped in me, have risen to stations of trust, power and usefulness, why should I envy them? Who prevents me from becoming more valued, even, in society, than they? Why not resolve that I will, also, attain to the highest in my power, instead of wasting my energies in foolish rantings and jealousies? Seth Paine hath truly said in his Prospectus, "All that is wanted is Education." But for the *sake* of Education, let the bad elements in every man's nature sleep, and not be roused by unprofitable fault-findings. It is a *true education* only, that is wanted, to make us an independent, united, and prosperous people, and *conflicts* will never accomplish the end. Let us not be blind, and work against our own best good.

Dayville, Ct., 28th July.

LITTLE THINGS.—Great virtues are rare; the occasions for them are very rare; and when they do occur, we are prepared for them—we are excited by the grandure of the sacrifice; we are supported either by the splendor of the deed in the eyes of the world, or by these if complacency that we experience from the preformance of an uncommon action. Little things are unforeseen; they return every moment; they come in contact with our pride, our indolence, our haughtiness, our readiness to take offence; they contradict our inclinations perpetually. We would much rather make certain great sacrifices to God, however painful they might be, upon condition that we should be rewarded by liberty to follow our own desires and habits in the details of life. It is, however, only by fidelity in little things that a true and constant love to God can be distinguished from a passing fervor of spirit.—*Fenelon.*

Better be honorable and be despised, than to be despicable and be honored.

MISCELLANEOUS

For The Spiritual Republic.

QUERETORA, JUNE 19TH, 1867.

BY JANE SENIER.

Maximilian dead! shot down at his post!
No power to save! no hand to ward the blow!
And this the victory, the barbarious boast,
The inhuman sacrifice of their illustrious foe!

The good live not in vain. Years go and come,
Secure, amid the clamoring noise and din
Of this world's strife—rising and setting sun
A brighter halo round their memory flings.

Juarez, I envy not thy blood-stained fame,
Or those who have assisted thee in word or deed.
History will determine on whom rests the blame,
And children's children the sad story read.

The last closing scene in Maximilian's life
Gives him the victory—the triumph over death:
He looked beyond war's dark, unholy strife,
Called on his loved Carlotta, with his latest breath.

Oh, Mexico, methinks the time will come
When those last words will yet resound again—
His valient deeds in martial strains be sung,
His character stand out the noblest among men!

No poor adventurer, no usurper, he;
Upon the soil of Mexico he stood
A chosen leader, a champion for liberty,
Nor gloried in the shedding of human blood.

If Maximilian could have stemmed war's ruthless tide,
And all untrammeled his well-balanced mind,
Mexico might, at this very hour, have been the pride
And wonder of the world. He nobly design'd

That his adopted land should take her place
Amongst the civilized nations of the world;
Her children no more a poor, degraded race,
On whom scoffs and sneers on every hand are hurl'd.

And she, who left her home and wealth and power,
To take her place amid the struggle—where is she?
A poor unconscious sufferer at this hour—
Hears not the tidings borne o'er land and sea.

Was she not beautiful, possessing every trait
Most admired in woman—a superior mind?
Ah! how merciful her sad, unhappy fate—
The vague unconsciousness to which she is consign'd!

A few short months, or, perchance, even years,
And they will meet again, hand clasped in hand,
And soul with soul—the thought restrains our tears—
That happy re-union in the better land.

The higher aspirations of his soul ye never knew;
And in that realm to which he has departed,
There Maximilian will his hopes renew,
As tho' no cord had sunder'd, or been parted.

That imperial throne, on which he has been placed
By virtue of the grandeur of his mind,
Far, far surpasses that he lately graced,
Nor to time's limits is his reign confin'd.

Mazomania, July, 1867.

Progressive Lyceum.

Our friend, J. W. Free, of Richmond, Ind., who was largely instrumental in organizing the Lyceum in that place nearly two years ago, speaks thus cheeringly of its works and prospects, under date of August 5th:

"Although the Lyceum has not been organized two years, its success is no longer a matter of doubt, but we regard it as one of the permanent institutions of our city. It numbers about seventy pupils, and was never in a more prosperous condition than now. Who shall estimate the amount of good that this band of devoted teachers are accomplishing by instilling into the minds of our youth higher views of life, and what its duties are, and ideas of Harmonial Philosophy, which, instead of chaining the mind by tenets that are at war with reason, unfolds all its powers, and teaches the true religion? I have made many investments, but never any other which produced so great *interest* and such large returns as the amount invested, in organizing the Children's Progressive Lyceum at Richmond.

"Our Lyceum meets Sundays at 10 o'clock A. M., in Henry Hall, and the Friends of Progress hold their meetings at the same place, immediately after the Lyceum."

LYCEUM PICNIC.

On Saturday, July 6th, the Lyceum held its first picnic for this season, and another on Saturday 11th inst. Judging from the notices of the local papers, the Lyceum has taken Richmond by storm, and holds undisputed sway. The *Telegram* of July 13th, says editorially:

"The picnic given by the children and the friends of the Progressive Lyceum, at Reeves' Grove just east of the city, last Saturday, was the greatest success of anything of the kind we ever attended. As the long procession moved out of the city, carrying their hundred and fifty flags, led by the Richmond Silver Cornet Band, and all looking so bright and joyous, it was a handsome sight. The waving of handkerchiefs from the houses and the smiles of the crowds on the pavements, showed that the most of our citizens approved of the starry colors, and wished the merry children a happy day. At the grove the national flag was hoisted, and soon the laughter ringing through the woods, and the glee of happy, bright-eyed children, rolling in the cool shade, and playing along the winding paths, the friendly hum of the old folks' voices, as they gathered around the great old trees; all these sounds mingling with the sweet strains from the silver band, made the grove an unrivaled scene of freedom and happiness.

"After a magnificent dinner, that could scarcely be equalled for variety and richness, short and appropriate addresses were delivered by John T. Bliss and James Smelser. The speaking was followed by some of the exercises of the Lyceum, after which a nice, smooth spot in the grove was cleared away, and all who wished were allowed to "trip the light, fantastic toe" in harmony with the sweetest music. The whole day passed off in the most pleasant manner, with nothing whatever to mar the enjoyment. The children all say they had the best kind of a time, and the older folks and strangers that witnessed it say they never saw a more social picnic."

The *Humming Bird*, of the same date, contains the following report of the same occasion:

"The children of the Lyceum, together with their parents, assembled at Henry Hall on last Saturday, and from there, in the conveyances provided for the occasion, headed by the Richmond Cornet Band, with every child and adult carrying the starry banner of the free, the emblem not only of physical, but also mental freedom, they started for M. Reeves' Grove, situated east of the city.

"As they moved along the street, men, women and children gathered to witness them pass, and from many of the windows of the houses, they were recognized by the waving of handkerchiefs.

"Never was a more beautiful day, and seldom, if ever, have such merry folks collected for the purpose of enjoying a holiday. They arrived at the grove about eleven o'clock, when the company, either swinging, playing at some game appropriate to the occasion, engaged in social conversation, or else listening to the soul-stirring music discoursed by the band, enjoyed themselves until dinner time.

"Dinner was a very interesting occasion—one of the main features. An abundance, and of all the substantials and delicacies of the season, was prepared with which to satisfy the hunger.

"After the dinner, John T. Bliss, Esq., and James Smelser addressed the company. The address of Mr. Bliss was short and pointed, containing many wholesome truths. He said that no despotism is so fearful as a spiritual despotism, and when this tremendous embodiment, having its centre at Rome, as Catholicism and Protestantism, so similar that it requires an acute intellect to note their difference —not but that Protestantism, when under the lead of Martin Luther, battling for the right of private judgment, was a mighty forward step, one that would, if adhered to, dispel the mental gloom that hangs like a dark pall over so large a portion of humanity, but which has long since been discarded, and if a person dares to think beyond the narrow and dead creeds of the churches, he is in a great measure ostracized—when these two, twin sisters of darkness, receive their death-blow and stagger to their grave, let it be understood that in that grave lies the embodiment of all despotism, all tyranny, all deviltry. But from that grave, like the Phœnix from his ashes, shall come forth a savior,—reconstruction—who shall no longer crown the people with thorns, with persecutions, with ignorance, but with the starry, sparkling diadem of human brotherhood. He closed, by saying those who believe that the present system of orthodoxy is wrong, and is only productive of evil, should join the crusade against it, and enlist for the war. We may lose reputation, but in the estimation of the creed-bound, we have already lost that. We may lose money, or we may not make it, but we shall exchange the treasures—of earth, which moth and rust corrupt, and invite the thief to steal, for the more solid and enduring treasure, a conscience void of offense towards God and man. We shall make our every day life a work of benevolence, and consequent happiness.

"The times are auspicious. Everywhere the tongue, the pen, and sword are ranging on the side of man, on the side of progression, and against oppression of all kinds, whether it be of creeds or tyrants. Old creeds and customs are fast losing their hold on the public mind; intelligence, in the masses, is coming to our aid, and our way to success is not so rugged as it may to some seem.

"Our efforts at first will be smallest, but small helps, if rightly given, make the impulse stronger. Work on, the day-streaks already illumine the eastern horizon, and if we only remain true to ourselves, to our fellow man, our reward will be great.

"Mr. Smelser spoke of progression. His remarks were exceedingly well-timed and instructive. After his remarks, the members of the Lyceum assembled and went through Dio Lewis' exercises in light gymnastics, after which they executed several of their beautiful marches, keeping step to the inspiring music furnished by the band.

"After these exercises, a dance was next in order for the older persons, and foot-ball, swinging, playing base, and drop the handkerchief for the little folks.

"About six o'clock, all started for home. We have seldom witnessed a more beautiful sight than was presented by the Lyceum, as they rode into the city. The band playing some of its most excellent music, the stars and stripes fluttering in the breeze, with the merry looks of the bearers, was all in all such a sight as never before was witnessed in our city, and the spontaneous feelings which arose were only those of joy, gladness, and a God speed. As they stopped in front of the hall, the band struck up that tune, so dear to all Americans, and lovers of liberty throughout the world, the "Star-Spangled Banner," as the grand finale to one of the most splendid picnics that ever went out of our city."

We congratulate the Richmond Lyceum in its great success. We know somewhat of its struggles for existence, which makes so great a triumph doubly effective. The good workers there only have to be as faithful as they have been, which, considering their added strength, will carry them over, or *through*, all obstacles.

Abraham Lincoln's Dream.

In Mr. Pierrepont's speech in the Surratt trial he said: "The assassin of a ruler never has escaped, though he has taken 'wings of morning and fled to the uttermost parts of the earth.' On the morning of April 14th Mr. Lincoln called his Cabinet together. He had reason to be joyful, but he was anxious to hear from Sherman. Grant was there, and he said 'Sherman was all right,' but Mr. Lincoln feared, and related a dream he had had the night before—a dream which he had whenever a disaster was to happened. The members of the Cabinet who heard that relation will never forget it. A few hours afterward Sherman was not heard from but the dream was fulfilled. A disaster had befallen the Government, and Mr. Lincoln spirit's returned to the God who gave it. The dream was fulfilled. It was to this purport: He seemed to be at sea in a vessel, that was swept along by an irresistible current toward a maelstrom, from which it seemed no power could save her. Faster and faster the whirling waters swept the fated ship toward the vortex, until, looking down into the black abyss, amid the deafening roar of the waves, and with the sensation of sinking down, down, down an unfathomable depth, the terrified dreamer awoke. The same terrible dream Mr. Lincoln had four times; first, before the first battle of Bull Run, again before the second disastrous defeat at the same place, again before the battle of Murfreesboro, and finally, as above mentioned on the night before his own assassination. Mr. Lincoln had at last come to recognize the dream as an omen of some grave disaster."

Men are sometimes accused of pride merely because their accusers would be proud themselves, were they in their places.

The Westward Star.

Theodore Tilton, in the *Independent* of August 1st, says:

"The West is twenty years ahead of the East; not in wealth, in culture, in refinement; but in energy of progress, in warmth of temperament, and in that sagacious instinct which is quick to recognize the spirit of the age. Heretofore we have been in the habit of looking to the East as the fountain of radical ideas; hereafter we must look to the West. As a striking illustration, compare the Constitutional Convention of New York with the Constitutional Convention of Michigan. One of these States is old—the other, new; one, the richest of the thirty-six—the other, still at the beginning of thrift; one a leader in finance and political corruption—the other, noted for the honesty of its legislature, and the progressive spirit of its representative citizens. The test of public men and measures, whether in New York or Michigan, is no longer the Negro question. Not that this question is settled—for it is still unsettled. The Spirit of Caste, like King Charles the Second, is an 'unconscionable time in dying.' Nevertheless, it must soon come to its end. Already a new question begins to reign in its stead. This is the question of Woman—her disabilities, her wrongs, her rights, her franchise. This is soon to be the test-question of American politics. It is soon to divide parties, as they were formerly divided by tariffs, and banks, and slavery. It is soon to be the foundation of political platforms, the substance of public speeches, and the universal topic of the press. Nevertheless, though it is the greatest public question of modern times, it is not one which is greatly to shake the nation. It is to give rise to one of the gentlest of all popular agitations. It will

'Overcome us like a summer cloud,
Without our special wonder.'

It is to come to victory without passing through a tedious battle. The East is ripening; the West is already ripe. New York still grovels like a lark in her meadow-nest, but Michigan has already mounted toward the morning. Other Western States will soon be following on the wing. The recent vote in the British House of Commons astonished two nations with the cheering fact that this great representative body could count 73 votes (against 123) for Woman's Suffrage. How long before those 73 votes will swell into a majority we shall not venture to predict, except to say that the years cannot be many. Queen Victoria may live to see a nation, that already entrusts a woman with the crown, at last entrusting a woman with the ballot. A few days ago, when the question of suffrage, without distinction of sex, came to a vote in the Constitutional Convention of New York, the result showed 19 for, and 125 against it; a smaller proportional minority than in England; large enough, however, to exceed our most sanguine expectations. In the Michigan Constitutional Convention, at Lansing, the word 'male' was last week stricken out by a vote of 29 to 26! Bravo! Let us hand over to Michigan our word 'Excelsior.' It is her's by right of championship. But no. There is already a previous claimant. This is Kansas—that young knight-errant of liberty!—that hero of many battles for the Good Cause! 'Honor to whom honor is due!' Kansas is the bearer of the palm. We re-echo the words of John Stuart Mill, just addressed to a distinguished citizen of Topeka: 'History will remember that one of the youngest states in the civilized world has been the first to adopt a measure of liberation destined to extend all over the earth, and to be looked back to (as is my fixed conviction) *as one of the most fertile in beneficial consequences of all the improvements yet effected in human affairs.*'"

THE OTHER WORLD.

BY MRS. HARRIET BEECHER STOWE.

It lies around us like a cloud,
A world we do not see;
Yet the sweet closing of an eye
May bring us there to be.

Its gentle breezes fan our cheek;
Amid our worldly cares
Its gentle voices whisper love
And mingle with our prayers.

Sweet hearts around us throb and beat,
Sweet helping hands are stirred,
And palpitates the veil between,
With breathings almost heard.

The silence, awful, sweet and calm,
They have no power to break;
For mortal words are not for them
To utter or partake.

So thin, so soft, so sweet they glide,
So near to press they seem,
They lull us gently to our rest,
They melt into our dream.

And in the hush of rest they bring,
'Tis easy now to see
How lovely and how sweet a pass
The hour of death may be.

To close the eye and close the ear,
Wrapped in a trance of bliss,
And, gently wrapped in loving arms,
To swoon to that—from this—

Scarce knowing if we wake or sleep,
Scarce asking where we are,
To feel all evil sink away,
All sorrow and all care.

Sweet sounds around us! watch us still;
Press nearer to our side,
Into our thoughts, into our prayers,
With gentle helpings glide.

Let death between us be as naught,
A dried and vanished stream;
Your joy be the reality,
Our suffering life the dream.

The average depth of the Atlantic Ocean is estimated at 25,000 feet, and of the Pacific 20,000. The deepest water in the Atlantic is off the Island of St. Helena, which has been sounded 27,000 feet, or over five miles.

Happiness is attainable by every man who is wise enough to refuse to sacrifice the substance to the shadow.

The world stands by every old lie till it is found untenable, and opposes every new truth till it proves irresistible.

"Sal, what time do your folks dine?" "As soon as you goes; that's missus's orders."

Universal Suffrage.

To the people of the State of Illinois:

We, the undersigned, convinced that our Republican form of Government is the best known to the world, are nevertheless fully aware that its principles have only the most limited application. They have existed in theory unsupported by practice.

Unchallenged, slavery has occupied the land in the name of Liberty. The declaration, that "all men are created equal," has been shunned, and, in legislation for woman, studiously ignored.

With the view of relieving this fundamental statement of human liberty from the charge of being a practical lie, and not less to affirm an abstract natural right, which is above all mere distinction of sex and color, and knows no aristocracy save that of intelligence and virtue, in addition to the universal franchise just secured to colored men by national legislation, we would recommend such a modification of our State Constitution as will admit woman, equally with man, to all the privileges of the Elective Franchise.

In direct ratio with the enlargement of woman's sphere, man has ever been elevated, society evolved, and government prospered.

Monarchies have conceded her fitness to rule, but Republics, thus far, have endeavored to frame perfect statutes without her aid. They have allowed her intuitive nature no political representation, hence ours is but the material half of a true government, lacking soul and inspiration. An idle spectator, she is compelled to see public affairs controlled, generally, by men of low instincts and vile habits, with no power to escape the effects of their decisions. Taxed, without representation, denied admission to many departments of education, and to the more lucrative employments, deprived of the guardianship of her children, her position is, in a very great degree, one of slavery—her grievances, far greater than those our Revolutionary ancestors so bravely fought to repel.

In these respects our boasted equality is an unmixed usurpation. Until woman shall attain equal power with man, in all the relations of life, it is as impossible for us to arrive at the symmetrical proportions of a real democracy, as it is for a part to comprehend the whole. On the contrary, when she is advanced to the full enjoyment of common rights, then will the political atmosphere be so purified of existing corruptions, that persons of exalted moral sentiments will be honored by election to office.

To all who would aid in attaining this grand object, we appeal, asking that you correspond with this committee, work vigilantly in your several localities, to form societies, create and increase public sentiment in this direction, circulate petitions, and cause to be enrolled so great a number of signatures for her enfranchisement, as shall carry the next Constitutional Convention of Illinois triumphantly in its behalf.

Robert Collyer, H. H. Marsh,
Mrs. C. F. Corbin, J. D. Tallmadge,
P. Daggy, Mrs. H. F. M. Brown,
D. P. Livermore, F. L. Wadsworth,
W. H. Ryder, Mrs. Mary S. Curtis, M. D.,
Marvin H. Bovee, *Committee.*

Address Mrs. H. F. M. Brown, Box 6325, Chicago, Ill.

Woman Suffrage.

Wendell Phillips in a late number of the *Anti Slavery Standard* thus criticises the relation of Mr. Greeley to reform in general, and especially to the woman question:

"Woman Suffrage was refused by the New York Constitutional Convention; the vote being 125 to 19. George William Curtis made a vigorous effort to rouse the Convention to its duty. He—the Stuart Mill of the Convention—and his eighteen honored comrades earned the gratitude and respect of all whose faces look forward, and who dare to speak what they think. Mr. Greeley, of course, opposed this claim for woman, as he has always opposed every claim made for the negro, till compelled to submit by outside pressure. We know of but two subjects—Temperance and Vegitables—on which Mr. Greeley ever ventured to have an opinion of his own. A few years will give the woman question strength enough to embolden him and other time-serving politicians to venture its advocacy. Courage, comrades; the *Tribune* will join us just before dawn.

From the first instant of recorded time the world been enslaved by doctrines. Society has always sough torture truths into systems. Conflicting theories ensanguined the world. No age or People has ever tho of doubting that some system of religion, discovere undiscovered, was the true one; that some scheme of vation was indispensible to happiness eternal. And now are men learning that happiness is a law of immutable, inviolate, unavoidable, the indispensible ny of mind; that all elements and all conditions are only to that end; that they cannot destroy the la destroy themselves, but can only destroy the harm their relation to it; that to be in right relation to laws is to be good and happy, and to be in wrong re to them, constitutes all sin and produces all sufferin man can never injure God, but can injure himsel

These are some of the simple and sublime teach the so-called Harmonial Philosophy.—*Thomas H. H.*

The Effects of Tea on the Skin.—If you dr drops of strong tea upon a piece of iron—a kni for instance—the tannate of iron is formed, which If you mix it with iron filings or pulverized iron make a fair article of ink. If you mix it with man blood, it forms, with the iron of the blood nate of iron. Take the human skin and let it time in strong tea, and it will become leather. we remember that the liquids which enter th are rapidly absorbed by the veins and absorb stomach, and enter into the circulation, and out of the system by the skin, respiration and t it is probable that a drink so common as tea, a dantly used, will have some effect. Can it be p tannin introduced with so much warm liquor perspiration, will have no effect on the skin? tea-drinkers of Russia, the Chinese, and the o America who have so long continued the ha ing strong teas. Are they not dark-colored skinned? When young they were fair comple

The test of enjoyment is the remembrance behind.

THE SPIRITUAL REPUBLIC.

CHICAGO, AUGUST 17, 1867.

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"No question of general human well-being is foreign to the spirit, idea, or genius of the great Spiritual Movement."

TO POSTMASTERS.

All Postmasters in the United States and British Provinces are requested to act as Agents for this paper—to receive and remit subscriptions, for which they will be entitled to retain FORTY CENTS of each $3.00 subscription, and TWENTY CENTS of each $1.50 (half-year's) subscription.

TO OUR PATRONS.

Persons sending post office orders, drafts, etc., are requested to make them payable to CENTRAL PUBLISHING HOUSE.

In changing the direction, the *old* as well as the *new* address should be given.

In renewing subscriptions the date of expiration should be given. On subscribing for the REPUBLIC, state the number of the paper at which you wish to commence.

Labor and Capital—Rejoinder.

We very gladly print the article on Capital *vs.* Labor, on the second page of this issue, not only because we know the writer to be sincere, but because we advocate no views in the REPUBLIC that we are not willing to have controverted. Agitation of thought, not the fear of the Lord, is the beginning of wisdom.

Our immediate aims, in efforts on this Labor question, are, simply stated, 1st, The equal dignity of any and all labor. 2d, Co-operation of laborers and classes. 3d, Equitable distribution of products, based upon the amount of labor done, and actual wear and tear of materials used. We are sorry to see a "*true friend* to *all reform* and *progress*" theoretically opposed to each and all of these specifications.

1st, It is virtually assumed by our contributor, that certain rights pertain to certain grades of labor; or, if other wise stated, that one who does the higher work has legitimate advantage over those who do the lower, and thus rightfully appropriates the proceeds. This *grades* labor, *degrading* a part, and exalting another part; by which all the despotism of a king might be sanctioned.

2d. The milk figure, as presented, is *exactly* an illustration of all competitive systems. The cream, as an entity, is, by virtue of what it has *left behind*. The milk, however blue, contributed to make the cream; but the cream never looks back to sweeten the sorry condition of the milk. "Keep what you've got, catch what you can;" "Every one for himself, and the devil catch the hindermost."

3d, All those who have "risen from the ranks" testify that the first thousand dollars cost as much, or more, personal effort than the next two thousand. This is true; and for the very bad reason that the accumulated one thousand, earns more (net) than the man, in a given time; thus more than doubling the power of one man *as against another*, EVEN WHERE MUSCLE AND BRAIN ARE EQUAL; giving a large and rapidly increasing leverage in favor of capital and *against* muscle and brain. Right here, on this point, lies the difficulty. Money has no creative power *in itself*, and yet, by its fictitious value *as used*, it is awarded a position superior to all human creative energies.

The increase of actual wealth in the nation cannot be stated at over three or three and a half per cent.; yet money, wherever invested, demands, and receives, ten per cent., or is considered poorly employed. It is all very easy and smooth when one is up—"cream," to encourage blue milk to struggle, and, by virtue of its depleted and overshadowed energies to rise too. But mark: where there is only three per cent. capital created; when one comes up with a ten per cent. momentum, some other one *goes down*; so the very relation of money to labor to day, *compels* poverty with an absoluteness unquestionable. Even for a man to amass wealth at five per cent. interest on money, would necessitate the poverty of some other. While very honest men may hold money in large quantities, the best we can say is, that it was a knavish system of interest that helped them to it.

In reply further, we wish to correct some misapprehensions: 1st, We do not favor the distribution of money or other accumulation of capitalists. To do this, and continue the present labor system would accomplish no good. The ten per cent. cream would rise to the top again. What we ask, aye, *demand*, is, that every laborer shall have his or her just share of what is produced, commencing now. 2d, We propose the disturbance of no "bad blood." Our ground is precisely a counterpart of that on which Abolitionists fought their thirty years' war. We demand "simple and exact justice" as between man and man; to which the *Journal of Commerce* and its kin say, that henceforth in the distinction of classes, American laborers must more nearly resemble those of European countries; and our contributor says: "for the *sake* of education let the bad elements in every man's nature sleep, and not be roused by unprofitable fault-finding. It is *true education* only that is wanted, * * * and *conflicts* will never accomplish the end!" Will ten per cent. interest and poverty accomplish it? Does poverty stir no bad blood? Under the same caution every *true* Reforme can retire.

3d, We are not unmindful of the existence of different degrees of capacity, in men and women, to do, or practice economy; nor were we of the fact that there were colored people at the South who longed with different degrees of intensity for freedom. Our people are, largely, what our systems of government and society have made them. Born under a labor system, men and women become, as a rule, what it indicates them to be; for instance, negro slaves, Irish servants and upper-crust American snobbery. This generation will not become equitable co-operators, nor will the present Freedmen all become land-owners and refined, cultured men and women. Nevertheless, the principle of Co-operative Industry, the Golden Rule in distributing products, and political Freedom, belong alike to all, and are to be withheld from none.

4th. Aye, we will teach that "the way is open to each to attain what any one has," providing he has it without offence; but we hope never to encourage persons to seek wealth under our present competitive system of attaining it; for, as sure as mathematics, when one goes up another comes down, or many are kept down. Therefore industry does not always "succeed,"—"determination is not always the victor," unless, it be by throwing one's *soul* as well as body into the scale against the competitive odds; and that is paying too dearly for the bauble. Better be comparatively poor and have a soul, than rich without one.

5th. We speak of the competitive system of Capital vs. Labor, not of brain against muscle. It isn't brains that characterizes the capitalist, nor, we *insist*, is it actual labor performed that amasses wealth. The demanded ten per cent interest, or even half of it, will make a millionaire of a fool, if he but have a few thousand dollars, as a god, claiming sacrifice, and to whom men will pay tribute. Give muscle and brains the place occupied by capital, in the world's estimation, *then* you will see men and woman tried by their merits, and hopefully, cheerfully working. Then will industry succeed, and determination be victor; and no one will walk to wealth over the crushed hopes of a hundred brothers and sisters.

Finally, we approve heartily of much that our contributor says. Her heart sentiment is right, but for some cause she fails to see just the principle and means of competition in our present labor systems, which rigidly prevent her own good wishes from being practically embodied. In her sympathies she is a humanitarian, in her theory, as far as expressed, she would perpetuate class labor and extreme poverty forever; for nothing but a radical change of *method* will ever let the masses up from the present position to which money has assigned them. That change is rapidly coming.

Last Chance.

The Adventists close up the world's business very soon—this month we believe. The last number of the *World's Crisis*, refers again to the Grove meeting to be held at Wilbraham, Mass., and in one article says: "As this is to be our last, let us pray that it may be the *best*." And in another; "We expect to meet there only this once more, and then bid the sacred spot farewell, hoping that we may meet next in the paradise of God."

With what tenacity does a man's religion hold him to a point, right or wrong. Accepting, unquestionably the Bible as the word of God, it has been the custom to subject human reason, which is always more or less divinely illuminated, to the grossest fallacies in human speculation concerning the destiny of the world and mankind; until it may be said no one cause has been more effective in retarding our political and social progress. And what is strange; no amount of palpable evidence, coming to the knowledge, sets the judgment aright. Taking the prophesies as God's foresight of things, revealed to man, what computations have been made! The world was to burn in 1843! No mistake! Infallible prophesy said so! It didn't burn! The prophesy said it would! *It didn't!!* One of two things is proven, viz. the prophesy is false; or, beyond comprehension—not meaning what it was supposed to; which, in either case, proves the Bible, so far, practically insecure. For, if the will of God be written and cannot be interpreted what better than if it had not been written at all? Time after time has been set for the destruction of the world, all based on infallible information; and yet there are some thousands in the country, (One hundred and forty-four thousand in the world, is we understand, all God wants saved) overlooking all the facts in the case; expecting hoping (?) That the earths destruction, or that of its present equipments, will be speedily accomplished—within a year at fartherest! If superstition, morbid speculation, prompted by the Bible, weighs more in determining the destiny of worlds than immutable Law and divine Order, ours will probably end in smoke, very soon. But what if it doesn't, will the Adventists still cling to their dogma? Will they appoint another Grove meeting to be held a year subsequent to the "*last*" one? We venture, that if there was no human pride; no dislike to "come down," no religious ruts to run in, they would not; and that Adventism would end in "smoke" while the world would go singing on its way.

Still another curious feature of the case is that hundreds of other sects claiming the infallibility of the Bible, and the exactness of the prophesies—basing all their hope for the future, and deriving their thousand and one different and conflicting dogmas from the same book, will chuckle at the discomforture of the Adventists and settle back in their chairs, pews or pulpits with an increased degree of self-complacency and security. Do they not see that the failure of one party (and the Adventists are as smart as any of them) in an attempt to make a direct application of the "Word" is unimpeachable evidence against the basis of the whole?

We understand that all creeds, or dogmas, are but condensed theological speculations. History and common sense prove all such to be practically false; and a very little careful thought will show that as one fails in its specific application so every other fails in its; the sum total of all that is left of any in the last analysis being—nothing; or possibly a little universal sentiment, let in through the love of human nature.

Thus it is that society is continually outgrowing its priest imposed creeds. And we trust the time is close at hand when superstition, speculation, morbid appetites and perverted desires, will cease to pass current for divine wisdom let down to the earth. Whoever makes common sense his ballast, in religion as well as in finance, will not go far astray; and surely will not expect the world to end in smoke, or be transported to Heaven on flowery beds of ease through the atoning merits of Jesus, or by the exertion of any one. We get what we *earn*, either in this world or the next.

Maximilian.

It was unquestionably wrong, in the abstract, to kill Maximilian, as it is to kill any human being, whatever may be his offence or misfortune. We see nothing, however, in the average of our civilization, to cause us to wonder that Maximilian was shot. If there ever was an adventurer he was one. No doubt if there was ever an ambitious tool in the hands of a more ambitious politician, he was one. His acts in Mexico neither indicate that he was wise or humane; and as between the two we should rather by far fall into the hands of Juarez than of Maximilian. We are sorry that Carlotta is insane, are glad that her husband loved her, and spoke of her with his last breath. It is the redeeming item of his eventful life. We think Mexico will be better off without him.

Hon. George Bancroft, United States Minister to Prussia, has arrived in Berlin.

Rev. Robert Collyer's Meetings at Library Hall.

Some of our readers may not be aware that what was once known as Metropolitan Hall, on the corner of Randolph and La Salle streets, is now called Library Hall, and that Robert Collyer, of Unity Church, lectures, or preaches there, without money and without price, every Sunday evening. The rich and the poor, the black and the white, the well-dressed and the ill-dressed, are all cordially invited to sing, pray, listen and think together. These meetings are designed for the common people who are content to worship God in a style as humble and truly democratic as their poorest neighbors. The crowd which assemble there serves to show that those who like that style of Divine worship are fast increasing in Chicago. Mr. Collyer, though nominally a Unitarian, is using his whole strength to abolish all sectarian creeds which serve to create party spirit, and alienate man from his fellow man.

His subject for next Sunday evening, is "St. Paul's experience in the third heavens, as referred to in the first five verses of the 12th Chapter of his Epistle to the Corinthians"

This subject will, of course, be interesting to all free thinkers. Those five verses contain a very choice item in the history of human experience. St. Paul introduces the subject as if it afforded him strong temptations for self-glorification, which, on the score of expediency, he was determined to resist; all which is indicated in the introductory expression—"It is not expedient for me, doubtless, to glory. I will come to visions and revelations of the Lord. I knew a man in Christ, above fourteen years ago (whether in the body I cannot tell, or whether out of the body I cannot tell; God knoweth) such an one caught up to the third heaven." Doubtless, the man referred to was St. Paul himself. It was probably then, as now, unpopular to avow any extraordinary spiritual experiences. Without doubt, Paul considered himself honored by what had occurred to him, and knew that if he plainly detailed it, he would incur the incredulity, if not the envy, of his cotemporaries; he therefore states the case shyly. This piece of biblical history is crowded, almost, into a nutshell. It announces but three simple facts, viz.: That St. Paul knew a man who was caught up into the third heavens; that he heard what it was not lawful to utter, and that God, not the historian, knows whether he was in the body or out. It is to be hoped that the Rev. Mr. Collyer will treat this history in a matter of fact sort of a way. One of the chief questions of interest involved in this subject is: Was not St. Paul mistaken? Was there a man of his acquaintance (either himself or his friend) who was caught up to the third heavens? This answered affirmatively, others follow such as: Where is the third heavens? In reaching there, did this man pass through the first and the second heavens? Are there any heavens above the third heavens? If so, why was not this man taken up to some of the higher heavens, or, in other words, why did he stop at the third? What was the object of taking him to the third heavens? Why allow him to see and hear what was going on there, and then prevent him from telling what he saw? What is the religious value of this piece of biblical history? Has any other mortal been "caught up to the third heavens? And if so, in what way, bodily or spiritually? If St. Paul cannot answer that question, have we any better means of solving it in our age than St. Paul had in his? These are a few of the numerous questions which we shall expect Mr. Collyer will solve for us with his usual ability and candor.

The Chicago Board of Trade.

Quite an excitement has been created in business circles by the arrest of ten prominent members of the Board of Trade, on a charge of fraudulently dealing in grain. The action was brought under the following Sections of a bill approved Feb. 16, 1867, known as an "Act regulating Warehouse men," *viz;*

"SEC. 17. All contracts for the sale of grain for future delivery, except in cases where the seller is owner, or agent of the owner, of such grain at the time of making the contract, and in actual possession thereof, are hereby declared void and *gambling* contracts, and all money paid in settlement of differences on any such contract may be recovered back in the same manner as other money lost in gambling.

"SEC. 18. All parties to any such gambling contract shall be deemed guilty of a misdemeanor, and upon conviction thereof shall be fined one thousand dollars and imprisoned not exceeding one year in the county jail; and one half of said fine shall go to the informer, who is hereby declared to be a competent witness on the trial of the parties indicted under this act.

"SEC. 19. Any person who shall loan grain or warehouse receipts therefor to any other person to be used for delivery on contracts, or for purposes of speculation merely, shall be deemed guilty of a misdemeanor, and subject to the punishment provided for in the preceding section, and in such cases the informer shall receive half the fine, and be a competent witness as aforesaid.

"SEC. 20. In penal proceedings under the two last preceding sections, no warehouse receipts shall be received in evidence of ownership or possession of grain by the defendant at the time of making such contract; and in all cases, proof on the part of the prosecution of a contract made by the defendant for the sale of grain for future delivery shall be *prima facie* evidence that such contract was a gambling one and void."

These sections had been lately talked of somewhat, but until Saturday no effort was made to carry them into effect, or to test them.

The parties were brought before Justice Dresser and gave bonds in the sum of $3,000 each to appear before the Recorders Court at its next session.

Just what will come of this action is not easy to forsee. Already our city papers appear with long editorials defining what is fair and legitimate in trade, and in every article we have yet seen the Board of Trade has full opportunity to console itself on the ground of its correct morals. Nevertheless there is not, probably, in all Chicago so great a gambling "den" as the Board of Trade Hall.

Should these parties be fined and imprisoned it would be a wonder indeed; we notice, however, that a poor fellow was sent to the Bridewell for thirty days, for *attempting* to steal a silver spoon from a restaurant, only last week. All we ask is that justice may be done; which would simply cleanse all gambling dens, not excepting the Board of Trade Hall.

Longfellow has been engaged twenty-eight years in translating the Divine Comedy of Dante.

Personal.

H. B. Storer is engaged to preach at Mercantile Hall Summer St. Boston, Mass., each Sunday afternoon and evening at 2.45 and 7.45 P. M. during this month.

A childrens Progressive Lyceum just organized meets every Sunday in the same Hall at 10.30 A. M.

Lyman C. Howe is lecturing in western New York. Was at Dunkirk last Sunday.

It is stated that Miss Clara Louisa Kellogg, the great American *prima donna*, has purchased the old homestead in New Hartford, and after her return from Europe, this fall, will retire from the stage and take up her residence there.

The Rev. Mr. Conner has been debarred from the pulpit of the 2d Universalist Church for holding rationalistic views and, as it would seem, being a Radical.

Wm. Lloyd Garrison has been presented with the freedom of the city of Edinburgh, at a special meeting of the Town Council, "in respect of his long and meritorious exertions to abolish slavery in North America."

William Cullen Bryant is still in Scotland, but is coming home soon.

Professor Agassiz and the Senior Class at Harvard are going to Southern Ohio to investigate the antiquities there.

E. Whipple has returned from St. Louis to Clyde, Ohio, his home, where he proposes to remain for a time, and devote himself to the building of a "house to live in." Meanwhile, he will lecture in Clyde and vicinity on Sundays.

Circular.

From the Spiritualists and Society of Friends of Progress, at Lawrence, Kansas, to the Spiritualists and Friends of Progress in the State; Greeting:

Believing that an organization of the Spiritualists and Friends of Progress in the State would be of great importance, we briefly submit some purposes for the same.

1st. To enable all Friends of Human Progress to Co-operate in extending a knowledge of the beautiful Philosophy of Spiritualism, and inaugurate it practically.

2nd. Through such organization to enable Spiritualists and Friends of Progress of different localities to become acquainted with each other, which will greatly facilitate visits to our State of good speakers from other localities; as they could then be readily directed where their labors would be desired.

3d. To enable the Spiriturlists and Friends of Progress to jointly labor with the friends of Freedom everywhere for the adoption of the Constitutional Amendments now pending in our State, and for the better furtherance of equal liberty, and the common and equal Brotherhood of Mankind.

To this end we propose holding a State mass Convention at Lawrence, to commence on Saturday, August 24th, at 10 o'clock A. M., and close on the Sunday evening following; and we earnestly invite the co-operation of Spiritualists and Friends of Progress, throughout the State to meet with us.

On receipt of this circular please reply, stating whether or not you have a local organization, and what members would be interested in such a movement, and whether you hold meetings at stated times.

Our experience, and that of other communities, is, that it is best to form legal local, as well as State organizations, leaving members free in their opinions and beliefs.

The world is in commotion; great thoughts are agitating the public mind; reforms, both in civil, political and religious life, that a few years ago seemed to the most sanguine reformer to be far away in the future, are thrust upon the attention of the country in a peculiar manner.

Let those who can appreciate the importance of action at this time, strike strong and heavy blows for the Right, until error and superstition shall cease to be prominent.

S. J. WILLES, President.
Miss A. K. DRURY, Secretary.
Address P. O. Box 14, Lawrence, Kansas.

Boston Awakning.

The following shows a truly enconraging movements on the part of the practical Spiritualits of Boston Mass.

To the Spiritualists of Boston:

The Children's Progressive Lyceum of this city, will hold sessions every Sunday morning at Mercantile Hall, Summer Street. The Lyceum movement is one that we as Spiritualists should aid to the utmost; and it is desired that all Spiritualists should co-operate in the present under taking

We are in need of a suitable library, which we are in hopes may soon be obtained. We are also to have Lectures every Sunday afternoon and evening, and have made arrangements with Dr. H. B. Storer, Henry C. Wright, and others. Any help which may be rendered us in this move; ment, we should consider as so much done towards the great movement of Intellectual Freedom. Hoping that we may hear from many liberal Spiritualists,

We are very respectfully yours,

D. N. FORD.
SAML. F. TOWLE

Refer to BELA MARSH, 14 Bromfield Street.
Boston, August 1st, 1867.

Gen. R. A. Gilmore.

Gen. R. A. Gilmore, Post Master of Chicago, is supposed to have been drowned in Lake Michigan on the evening of the 9th inst. He went out alone in a small boat to enjoy the delightful evening, since which he has not been seen or heard from.

Progressive Lyceum.

The Children's Progressive Lyceum holds its regular sessions at Crosby's Music Hall, State street, near Washington, every Sunday morning, commencing at 10.45 o'clock.

All are cordially invited to attend.

Tickets to Fourth National Convention.

Western Delegates to the Fourth National Convention will find best accommodations *via.* Pittsburgh and Ft. Wayne R. R. Depot, corner of Canal and Madison streets, Chicago. Trains leave at 7 a. m., 4:30 and 10 p. m. The 4:30 p. m. train will land passengers in Cleveland next morning. Change cars at Crestline. Buy Trip Tickets at the main office, corner of Clark and Randolph streets, if possible; if not, call for the same at the Depot Ticket Office. Call for tickets to the Cleveland Convention.

For further particulars, if necessary, enquire at this office of F. L. WADSWORTH, *Chairman Com.*

Notices and Reviews.

When we are Gone; Composed and arranged by Felix Schelling. Philadelphia. Published by Reed and Meyor 722 Arch St. Price 30 cts, is a new and beautiful song (Solo or Duet) just issued.

The Co-operator; A fortnightly record of co-operative progress by Workingmen, edited by Henry Pitman 41 John-Dalton St., Manchester, Eng.

This is a neatly printed, well edited, and truly progressive journal, devoted to labor and social reform, from the English standpoint. We admire its tone very much. It is Catholic and full of purpose. Dealing as it does with the co-operative system well tried, and established, as in England, it would be of great value, by way of suggestion, to Americans interested in the same objects and means.

The Radical for July contains articles on the following subjects—all interesting. "Individuality," by Nathan N. Withington; "What About the Girls?" by Eliza Archard; "Method," (Poetry); "Kleanthes," by Tom Davidson; "Infidelity," by F. M. Holland; "From the Private Notes of Philip Dearne;" "A Letter," by E. P. P.; "Theology at Cambridge," Editor.

Eliza Archard in her remarks is truly interesting, saying some of the stoutest, and happiest words. Her last paragraph is thus quaintly presented.

"And woman will vote. It is written in the book of destiny. The right of suffrage will come to her as surely as to the African. A little more of labor, and of the waiting which is harder than the labor, then it will come. Suffrage for woman now seems nearer than suffrage for the negro seemed, five years ago. Without one smooth-flowing period or bombastic flourish, it is enough to say only: Women will vote. All the fogies in the United States cannot prevent it much longer. Neither will the day wherein women vote inaugurate the reign of chaos. That day will see masculine stockings as well mended, masculine dinners as neatly cooked, and babies as tenderly cared for as they are to-day. Woman will still be womanly. And from the presence of a pure woman, rowdyism will flee as from the pestilence, exactly as it does to-day. Woman will vote, sooner or later. Oppose it if you wish; it may be a consolation to you to put it off a little longer, but spite of you and your efforts, it will come to pass. You may be sure of that. Therefore, O conservative! . . . . Accept the inevitable, and don't fret."

Editorial Notes and Clippings.

An esteemed friend says: "Let us try to earn the name *Human*—be men and women here and now; and then we will be making best ready for the future. Take any person you ever saw or will see, and if he be absent-minded, abstracted or listless, inattentive or dumb, foolish or outrageously odd and disagreeably strange, and his presence is a bar to the right enjoying or doing of others.

"By this law I say let us be profoundly, intensely, thoroughly—if possible, perfectly Human—rational, sensible, practical, useful, helpful. The dearest and scarcest jewel of earth, to be sought most in Common Sense Reform."

A bill has been passed in the Connecticut House of Representatives, to punish the employment of children more than ten hours a day. It provides that the parent who permits a child to be thus employed shall be fined $10.

The Jury of Inquest Summoned at Wilmington N. C. on the 8th inst. was composed equally of whites and negroes. This is the first practical enforcement of the Jury order in that section.

An amendment to the State Constitution allowing female suffrage, has been defeated in the Connecticut House of Representatives by a vote of 111 nays to 93 yeas. One member said he voted nay in accordance with instructions from his wife!

On Monday morning 18th inst., Andrew Johnson, acting President, suspended Secretary Stanton and appointed Gen. Grant as Secretary of War, *ad interim*. Mr. Stanton denied the validity of the proceedings, but as Gen. Grant had accepted the position, stated that he would yield to superior force. Gen. Grant has entered upon the discharge of his new duties.

On and after the 1st of October, all railway conductors in the State of New York are required, by statute law, to wear a uniform.

Of 64,000 persons in New Mexico, 58,000 can neither read nor write, and there is not a single free school in the territory.

There is not a little uneasiness in the cabinets of Paris and Florence upon the movements of Garibaldi. Communications are passing beween the French and Italian Governments.

They are racing carrier pigeons between Cologne and Brussels. The fastest time made is 110 miles in three hours.

All the Union pirnters of Detriot Mich. have, struck and a hundred or more are out of employment because publishers refuse to hire certain men.

Friends in the city will be glad to learn that Mr. W. W. Waite, formerly of Chicago, who, together with his interesting family took such an interest in our Lyceum, is prospering in Ohio; and what is better than all has abandoned the tobacco trade and is now devoting himself to the more legitimate business of selling useful Fanning Mills which help the farmer to secure clean wheat, rye, oats or grass seed.

Happy is he who helps to fan the refuse from the real, and thus avoids the use of *dirt*—especially tobacco.

We sometimes receive very startling intelligence from our exchanges, of events transpiring in our midst of which we were happily unconscious. Newspaper itemizing is a great institution. In the enjoyment of good health; happily supposing that we were secure from all unusual harm; expecting to eat our breakfast with usual relish tomorrow morning, and "pursue the even tenor of our way," we were amazed a few minutes since to learn from a Boston Mass. newspaper, just fresh from the press, that "Small pox prevails to a serious extent in Chicago." Though small pox may sometimes be a "sedative;" to be told that it is all about you is not quieting to a person's nerves in an ordinarily good state of health; for, though "the flesh and the devil" are said to be related, it is not pleasant to contemplate the fact of being suddenly jerked out of the former into the busy dominions of the latter. A few moments thought, however, brought us to our equilibrium. "Wonder when this 'news item' was made" thought we. We've been in Chicago two years; hav'nt heard of a case of small pox in the city, in that time, though we doubt not there have been several; but that it has "prevailed to a serious extent" we are quite uninformed of; so we suppose the "item" was made before we came here and has just "come around." We are not in favor of the "death penalty" and shall not absolutely try to "kill" the "item," for it may be just the thing to fill out some over-worked editor's column; for one must have "items." Itemizing is a great institution.

Lyman C. Howe and wife of Albion N. Y., had a "welcome" child born to them, on the 5th of July—a "fine daughter."

The final vote on the question of liquor prohibition was taken in the Michigan Constitutional Convention on the 8th inst. An effort was made to have the clause submitted to the people separately but without success, and it was incorporated in the Constitution by a vote of forty-four to thirty-two.

Louis Napoleon, after failing in his attempt to extend his dominions in Mexico, seems to be directing his attention to Eastern Asia. Three provinces of Cochin China are reported to have been occupied by the French forces.

The bill to abolish church-rates has been negatived in the House of Lords by a large majority.

The French squadron which sailed recently for Candia, to relieve the suffering families of Cretans, took on board 1,500 refugees, mostly women, children, and old men, and conveyed them to a place of safety.

Mrs. Parton (Fanny Fern) says she preserves her health in this wise. "I don't eat pastry, nor candy, nor ice cream. I don't drink tea—bah! I *walk*, not ride. I own stout boots—pretty ones too! I have a water-proof, and no diamonds. . . . I go to bed at ten and get up at six. I dash out in the rain because it feels good on my face. I don't care for clothes; but I *will* be well; and after I am buried I warn you, don't let any fresh air or sunlight down on my coffin, if you don't want me to get up."

Mr. A. J. Davis in a late lecture in N. Y. on the "Lights and Shades of Spiritualism," a report of which appears in the *World* and *Herald*, says: "it is estimated that $200,000 are paid annually, by Spiritualists, to support fashionable churches in New York and Brooklyn." By "Spiritualists" is here ment those who believe in the fact of Spirit communion, and, probably, those who secretly sympathise with liberal views. They are persons who live to make money; and keep in with the churches to float on the popular current. There are a few millions of such men and women in the country, but we don't consider it much of an honor to count them "ours." They don't believe in "hell fire" but they furnish the devil all the fuel necessary to torment the world with. We judge there isn't $200,000 spent annually in the whole United States, to promote the interests of Spiritualism, publicly.

The recent election in Tennessee was a glorious triumph for the friends of freedom and equal suffrage. Gov. Brownlow is re-elected by a majority of 30,000 or upwards; all the Congressmen are Radical; the Legislature is overwhelmingly Republican, insuring a Radical U. S. Senator to succeed Patterson.

John W. Free of Richmond Ind., of Fanning Mill notoriety, has patented a fodder cutting machine with revolving knife, which is said to be a most excellent and useful peice of furniture; cutting all kinds of fodder more rapidly and with less power than any other invented. It is being manufactured in large quantities at Jeffersonville Ind., and Louisville Ky. Any person wishing to enquire about the cutter can address Mr. Free at Richmond, Ind.

The remaining portion of Table Rock, at Niagara Falls, has been blown away from the main rock by a blast of 200 pounds of powder.

The *Boston Commonwealth* tells the following: "The railroad conductor, with a flower in his mouth, is well known to travellers on a certain line into Boston. Summer and Winter one always sees a flower between his teeth, as if it grew there. It is said that many years ago the lady he was to marry died: that soon after, he received a communication from her spirit that so long as he kept a flower in his mouth she should be hovering near him, and that with a constancy and fidelity almost unparalleled for almost twenty years he has adhered to this poetical custom."

The means for securing the representation of minorities is a subject coming fast into consideration among publicists in this country and Europe. A society for the discussion of the subject has been organized in New York city, called "The Personal Representation Society" of which the officers are: David Dudly Field, President; Francis G. Shaw, Vice President; Robert B. Minturn, Recording Secretary; Sidney Howard Gay, Corresponding Secretary; and Edmond Cooper, Treasurer. The Society has adopted a memorial to the New York Constitutional Convention, in favor of the adoption of some plan for giving representation in the State government to minorities.

The name of Bishop Dupont is spoken of in connection with the Papacy.

It is said that Kossuth declines the seat in the Hungarian Parliament conferred upon him by the election of Waitzen.

Eight thousand four hundred and thirty-one acres of land were added to the productive force of Florida during July, under the provisions of the Homestead act.

A Cable dispatch under date of Florence, August 5th, states that Garibaldi has announced the postponement of the movement against Rome, which had already commenced. Preparations are to be continued with a view to the prosecution of the scheme at a future time.

Rev. Samuel Harris D D. has been inaugurated President of Bowdoin College.

Gen. Sickles has issued an order postponing the August, adjourned, session of the Legislature of North Carolina.

The metric system of weights and measures is to be introduced as a branch of instruction in the public schools in the State of New York.

The President of the Rochester, N. Y., Society of Spiritualists, writes that Mr. Louis Burtis, Sarah A. Burtis, Justine Gates, Caroline Stewart, Chas. W. Hebard and Mary T. Hebard have been appointed delegates to the 4th National Convention.

THE HOME CIRCLE.

"The safe sweet corner of the household hearth
Behind the heads of children."

THE SANDS O' DEE.

BY CHARLES KINGSLEY.

"O, Mary, go and call the cattle home,
And call the cattle home,
And call the cattle home,
Across the sands o' Dee."
The western wind was wild and dank wi' foam,
And all alone went she.

The creeping tide came up along the sand,
And o'er and o'er the sand,
And round and round the sand,
As far as eye could see;
The blinding mist came up and hid the land,
And never home came she.

Oh, is it weed, or fish, or floating hair,
A tress o' golden hair,
O' drowned maiden's hair,
Above the nets at sea?
Was never salmon yet that shone so fair
Among the stakes on Dee."

They rowed her in across the rolling foam,
The cruel, crawling foam,
The cruel, hungry foam,
To her grave beside the sea;
But still the boatmen hear her call the cattle home,
Across the sands o' Dee.

A Word to Women;

WHICH GENTLEMEN ARE NOT FORBIDDEN TO READ.

"Out of your life there flows, every day, some spiritual influence as true in its nature and degree as any ever known. You may never write a book or even a letter; but then, no more did Jesus Christ. No mistake can be greater, than to suppose that I have done my duty by my home, in filling it with plenty; or my children in securing them the best teachers; or that I have been true to my marriage vows because I have kept myself pure, and never stinted my wife in her expenses; or to church and state because I have voted right on election days, and been in my time a deacon. O, friend! I tell you unspeakably more is that mysterious and most holy influence of a sound, elastic, cheerful human soul, in a body to match. I see once in a while a home, in which I am just as sure that it is impossible for the children to go radically wrong, as it is for the planet to turn the other way upon her axis. The whole law of their life, of their spiritual gravitation, is fixed by the strong, sweet father and mother, resolute, above all, to preserve this right attraction though there may be less at last in counted dollars."—*Robert Collyer.*

I suppose there is nothing truer than that, and yet to thousands of good and noble women in American homes, nothing more sad. That "sound, elastic, cheerful human soul, in a body to match," is just what they long to be, with an unutterable longing; and yet, as well might they aspire to be one of "God's tall angel's standing in the sun," Aye, better for aught I know, for death seems to them the easy gate to just that latter condition of bliss. But death is not their present portion, and meanwhile, what possibilities of health or happiness does this world offer them?

They are wives first, but what is wifehood to them? Is it a state of equal, upright, outright enjoyment, such as is necessary to the proper balance and working of their affectional nature; or are they practically the slaves of masculine passion? The male organism is so arranged as to work evenly on any day of the year, much the same as on any other day. The female nature on the contrary is adjusted for periods of rest and action, and upon her proper observance of these, does her physiological fitness for the functions of maternity depend. It is plain then that the best interests of both parties require that her times and seasons should be a law of themselves unto her husband. But in how many marriages is this law respected? Let the pale cheeks and sunken eyes and wasted forms; and to go deeper, the frames racked with hidden disease answer. How *shall* this miserable slave to passion, preserve a "sound, cheerful, elastic human soul, in a body to match?"

But they are housekeeper besides. Surely the making and keeping of a home might in itself be a healthful and pleasurable employment. But do American housekeepers find it so; or are they in this department also, mere drudges? It is the creed of most men, that woman is an inferior being kindly provided by the Creator, to minister to their material wants. Therefore, whatever is *woman's work* is inferior work, unworthy the notice or sympathy of the superior being. Few men, therefore, ever stoop to inquire into the details of the family arrangements, to know for themselves whether this household convenience may not possibly be overworked. They confess with a curious inconsequence, that she is of a finer order than themselves; adapted to a higher range of pleasures, and more easily injured by harsh treatment, or contact with rude labor, or gross associations. Yet in homes where there are no servants, or but one; the husband an eight-hour man perhaps, and allowing himself a free margin for beer and tobacco; she is required to pass from twelve to sixteen hours daily, in the dull, wearing round of household duties: cooking, cleaning, sweeping, carrying wood and water, mixing in the family sewing, by way of recreation! Stifling all the while an aching desire for an hour of uninterrupted leisure, in which to read a book she knows of; or at least to sit down before the open page of beauty which God spreads everywhere about her, and think. If she has help is the case much better? The brand of ignominy and inferiority still rests on "woman's work," and the only servant she can obtain is, nine times out of ten, so awkward, so untrained, so neglectful, so every way exasperating as to be a perpetual snare and peril to the most "sound, cheerful, elastic human soul" in existence.

But they are mothers. Ah! surely motherhood must hold some balm for this weary, oppressed nature. Aye, it does; it is God's own touch of healing upon her soul; if only the wrongs of her life have left enough of her original nature intact, to recognize it. Too often she fears children—they will add so many cares to her already overburdened life. With her nervous system strained before-hand to its utmost tension, where shall she find strength for all the pains and perils of maternity; where the grace and patience which is born of robust health, for the rearing of children? The father of the babe, even though he be the chosen of her love, is already her daily and nightly terror, the task-master of the home; and he will regard the babe as an intruder, a stumbling-block in the way of his ease and indulgence. Will she dare then voluntarily to be a mother, and if motherhood is thrust upon her, can she welcome it?

But welcome or not, the children do come, and the mother's heart goes out towards them with the tender, inexpressible mother-longing, and mother-love. Her own life is poor and bare of all sentiment, all poetry; but she builds again her broken ideals to adorn the child's life. She feels too, how much of their realization depends upon herself; but how amid the ceaseless round of petty cares, and exactions which make up her unappreciated life, this "up and down grinding, all the while, and nobody minding," shall she find room for the study, the thought, the prayer so necessary to that cheerful, elastic, hopeful spirit, which she should bring to her work?

It is a dark picture which we have drawn, and as truthful as dark. Again and again the cry has come to our ears; Is there no remedy, no redress? Can no *temperance* reform be made to reach the secret places of our homes; no eight-hour law curtail our labors, no emancipation edict strike off our fetters?

The answer is clear in our minds, but not easily stated. Women of America, the cure, the *only* cure, is in your own hands. For unnumbered ages woman has suffered in silence, in resignation, in weakness, waiting her time. What she has now to do is to "suffer and *be strong.*" Strong, not with the strength of men, but with that deeper, truer, holier strength which is truly womanly.

Men suffer and if they are essentially manly, they are broken in spirit and *morale*, they sink in deep waters; they drive on to destruction; or at best they make a stand up fight of it, and grow harder and harder, as the years go on, till at last they are granite to all the world. But the womanly soul ever draws spiritual strength from spiritual hardship.

Gather then this strength, born of your suffering, and rise in your might; first, for your own sakes, but equally also, for the sake of your brother, man; and demand that the powers of woman shall be recognized; her inborn rights maintained.

Then, indeed, shall you come into your inheritance, and the "sound, cheerful, elastic human soul, in a body to match," preside over the home in the person of both father and mother, and children shall indeed, rise up about you, for whom it shall no more be "possible to go radically wrong, than for the planet to turn back on her axis."

Our Religion.

It is best that everybody should have a religion. There are various sorts of religion extant in the world; some indifferent, some worse, some better; and everybody, at least in this country, is free to choose that which suits him best, or even to construct a new one which shall please him better than any of them, provided only, that he do not seek to cram his own peculiar dogma down the throat of his neighbor. We have tried nearly all the systems of faith common to the civilized world, except Mormanism, and have found something to enjoy in each. We like orthodoxy for its devotion to its own ideas, whether they be true or false; we like Liberal Christianity for its breadth and culture; we like Spiritualism for its determined iconoclasm, and should be glad to approve it for an equally efficient constructive humanitarianism.

Spiritualism brings no new truth into the world, though it has given some fine suggestions concerning the adaptations and uses of truth. All the ages have asserted more or less positively, the immortality of the soul, and the possibility of communication with departed spirits. Elijah went up in the whirlwind (so, at least *men believed*), and the woman of Endor brought Samuel up at the request of Saul. After that, it were no gain to universal truth, though Peter Simpkin's wife should come back to reproach her husband in bad grammar for having found an affinity in the person of Anna Maria Jones, or though Peter himself should cover reams of paper with inspired twaddle concerning the best means of becoming a medium. What *is* of consequence to the world, is that old forms of error should be combatted, and new and harmonious expressions of truth and purity substituted therefor.

To this world-work, a great many forces are co-operating, and among them we believe that Spiritualism, when it shall have thoroughly outgrown its embryotic form, and be born into the world as a practical worker, will contribute nobly. Let no one imagine that we speak disparagingly of its present achievements. It is because we have an eye to the larger work which it is capable of doing, and which we have every faith that it will do, if only it be true to its motive purpose, and *labor unceasingly to make room in the world for the influx of the inspirations of the spheres*, that we insist that nothing which it has yet accomplished is fully worthy of it. The heavens above us bend down with love and inspiration; every strain that we catch from the upper heights is burdened with a tender yearning for the oppressed and benighted of the earth. As the purest love is always self-forgetting, so the true presence of angels is never announced by public recitals of personal joys, or personal penances, but always by some great shaft of white light let down upon the dark and sorrowing dungeons of the earth. Spiritualists then need to look away from themselves, to think less of who speaks, and through whom, and more of what is said, and how to make it practical; to forget self-glorification in work for the world.

Let us, then, tell no one what we believe, creed-wise. A creed is a theological straight-jacket; a box-trap into which short-sighted persons blunder and find themselves prisoners for life. Let us have no system that is not founded on the broad basis of Faith and Hope and Love. Faith in things as they are, and as they are to be. Hope strong and steadfast for the infinite good which is sure to come. Love towards God which shall fill us full of aspiration; and toward man, which shall outwork itself, as God's love ever does, in creative beneficence.

Such a religion is world-wide at its birth. Its inevitable destiny is to become universal; even the world cannot contain it, for it will overflow upon the spheres, and rise at last to its source in the bosom of God.

The Royal Authoress—Queen Victoria's book "The Early Days of Prince Albert," is out and of course all the editors are waiting with itching fingers to review it; and all the Jenkinses are eager to inspect the details of a queen's domestic life. The extracts from it which we have read, leave two or three salutary impressions on our mind.

First, that grief, however tender and true, does lose some

thing of its sacredness when it courts publicity! and even Her Majesty, the Queen of Great Britain and Ireland, disrobes herself of her highest dignity, when she transcends a natural propriety which the simplest woman in her realm would have observed.

Getting over this obstacle as best we may, we judge the book to be pleasant and readable. The Queen is a woman, very true in her affections, but scarcely stronger or more discreet than the rest of us. Crowned at eighteen, she tries at first to feel like a man in her position; afterwards coquettes a little, but at last the woman will rise a-top of all the shows, and put a brave face on it, and—offers heart and hand to the man she loves.

Just here, make a note. It was not the Queen who spoke in that "outburst of affection and love." Queens as queens do not so demean themselves. It was Victoria Guelph, the impulsive, unconventional woman, who sent for her lover to repair to her private apartment, and frankly told him she loved him and asked him to make her happy. "The dear Prince" seems to have borne himself with some dignity and a great deal of goodness. His modest hope as expressed to his college friend that he had not "fallen into evil hands," is truly pathetic; "and they lived happy ever afterward."

Perhaps Queen Victoria did not really mean to write a Woman's Rights book, but on that page she has let slip a wonderful secret. It is, then, possible for a woman to choose the man whom she will marry, and not become entirely ridiculous. On the whole, we don't see but Miss Victoria managed her wooing about as creditably as any gentleman, of whose conduct in this particular we have ever been personally cognizant.

VOICES FROM THE PEOPLE.

"Let every man have due liberty to speak an honest mind in every land."

From E. M. Leonard.

EDITORS SPIRITUAL REPUBLIC: I have been very slow to believe in Protestant priest-craft. Not exactly this either, for I had help to believe in Roman Catholic priest-craft and in the craft of other sects, so far as it was safe and did not implicate my own chosen sect; viz., Orthodox Congregationalism. I have been from my infancy an honest inquirer after truth, and united with the Congregational Church, in New Haven, Conn., at the age of twenty, and my advantages for obtaining correct information are seldom surpassed. And yet, at the age of fifty-six my eyes are scarcely wide open; still I see clearly enough to bless God for what the sects call infidels, especially for Spiritualists, or at least for their defense of the right of free discussion; for what other sect defends it in *reality*, I should like to know?

It is my opinion that the sects will find they have made a great mistake in not coming up manfully to the defence of the pockets of the people at the first call. It is supposed by some that this subject of finance is not suitable for the Sabbath, or holy time, because it is secular. But these same individuals have no scruples about emptying the pockets of the people in holy time! In this there is something secular, certainly, and it is considered that we should not handle money much on the Sabbath, except when the church bags or plates come around. We may handle the chink in the most sacred places, at the very altar, and the priest may earn all his living on the Sabbath, but we may not condemn the unscientific institution of money, in time deemed sacred, notwithstanding this very thing is the root of all evil and so declared by God, reason, and science!

Oh, get thee behind me, Satan, for this is thy voice if it does proceed from the very altar of God, as if by the art of ventriloquism. I remember slaveholders used to crowd the subject of slavery out, in the same way; it was a secular subject. Again slavery was authorized by God in the Bible, and it should be made the main pillar of the State, and this capped the climax for them.

Now we aver that there is no subject more sacred than this one of usury, and that there is no time or place too sacred or holy for its consideration and investigation. It is declared to be the root of all evil; and more than this, certainly, cannot be affirmed of the devil himself. I claim that it is not money, *per se*, that men love, but *usury*. The most inveterate misers are frequently without money in their purses being too lazy and too much bent on pleasure to be bothered with it. They place it on deposit and draw on their bankers, and are proud in doing so. It is therefore the usury it yields, that men love, and it is this that constitutes the bane of humanity; and by usury I mean excessive interest, merely. When money comes to be without interest, absolutely, everything will be without price also, for aught I can see, for none will produce it when its use comes to be of no value. Money has a natural value or price, therefore, the same as other things; and this is cost of production. Our government can produce money in any amount and loan it to us at one per cent per annum and support itself in the operation. Who doubts it?

Oberlin, Ohio, June 9, 1867.

A. J. Davis' Works in German.

EDITORS SPIRITUAL REPUBLIC: You remember that the late *Herald of Progress* and a number of its generous supporters had assisted in the task of publishing a series of harmonial works in the German language. Difficulties of various kinds delayed the fulfillment of this much desired end, until a Russian gentleman of wealth, in Moscow, furnished all the needed funds. Thus, I have now the pleasure to lay before you the first token of success in this direction. It is the IV. Vol., of the Great Harmonia, Der Reformator, by A. J. Davis, translated by S. C. Wittig, of Breslau, Prussia. This beautiful European made book, with its rich treasures of philosophy, relating to the marriage relation and to physiological vices and virtues in general, receives a peculiar charm by its highly elevated tone of pure German language. It will be welcomed by all such educated German people who prefer to dwell on the progressive teachings of this hemisphere in the garb of their mother tongue. A few more of these books, being imported only as samples, can be had for $2,75 each (postage 27 cents). In a very short time I will be enabled to send you a sample of the Magic Staff, of A. J. Davis, in German, by Wittig, the proof-sheets and pictures of which, are already in my hands. This autobiography of Davis will acquaint your German readers with this extraordinary man, forming a proper foundation for a thorough understanding of his writings, which will all appear in German with quick succession. All these germs of thought and progression will find a fruitful soil in the German mind, which is often so free of sectarian bias and constitutionally opposed to fetters of any kind. That the learned classes and educated philosophers at the different German centers of learning in Europe shall now have all facilities to compare harmonial truths with the results of their astounding intellectual labors, must be very gratifying to every true friend of humanity.

Yours for progress.

H. SHLARBAUM.
302 Broadway.

New York, Aug. 5, 1867.

For the Spiritual Republic.

Note from Dr. Child of Philadelphia.

I have just received a letter from Mr. D. W. Pratt, of Cleveland requesting me to call the attention of the Spiritualists to the importance of applying to the various Railroad Companies for a reduction in the fare to the Fourth National Convention of Spiritualists. We have done so in this city and the fare will be $13.50 to Cleveland with free return passes to all delegates who purchase full fare tickets on the roads going to the Convention.

Mr. Pratt also desires that the delegates from all parts of the country who are not provided with accommodation in Cleveland will send up their names and the number who are coming so that the committee may assign them places during their stay.

H. T. CHILD, M. D.

PROGRESSIVE CONVENTIONS.

"A Progressive Convention is the mouth-piece of mental liberty. In the absence of freedom of Speech all our other rights are in jeopardy. Free Conventions are to America what tides and waves are to the ocean."

FOURTH NATIONAL CONVENTION.

To the Spiritualists and Progressive Reformers of the World:

At the Third National Convention of Spiritualists, held at Providence, by adjournment from the 21st to the 25th of August, it was

Resolved, That this Convention and its successors be and hereby are declared to be a permanent National Organization of Spiritualists, and that the officers of this Convention hold their respective offices until the next annual Convention, and their successors are elected.

Resolved, That the objects of this Convention shall be the spreading of the true facts and philosophy of Spiritualism, by sending out and supporting lecturers, fostering schools and Children's Lyceums, and circulating Spiritual literature among the people.

Resolved, That the National Organization of Spiritualists will, until otherwise ordered, hold annual National Conventions of delegates from local organizations at such times and places as the President, Vice Presidents, Secretary and Treasurer of this and each subsequent Convention shall designate; and such officers are hereby declared an Executive Committee for that purpose.

Resolved, That annual appointment and record as delegates from regularly organized local societies shall alone constitute membership in the National Organization of Spiritualists.

Resolved, That until otherwise ordered, each local organization of Spiritualists or Progressive Reformers shall be entitled to two delegates in the National Organization, and an additional one for each fractional fifty over the first fifty members, and that each State organization shall be entitled to as many delegates as the State is entitled to representatives in the Congress of the United States.

Resolved, That in adopting these articles this Convention has no power or wish to prescribe a creed, or in any way fetter the belief or limit the freedom of any individual mind, but that we declare our object to be the discovery of truth and its practical application to the affairs and interests of human life, and that we recognize everything that tends to the enfranchisement, development and true welfare of human beings as embraced within the range of the Spiritual Philosophy and the purpose of this National Organization.

Resolved, That any person, not a delegate, may, by invitation of the Convention, its Business Committee or President, take part in its deliberations or discussions, but shall not thereby be entitled to vote.

In pursuance of the above, the undersigned members of the Executive Committee have decided to call the FOURTH NATIONAL CONVENTION to meet on Tuesday, the 3d day of September, 1867, at Brainard Hall in the city of Cleveland, state of Ohio, at 10 o'clock in the morning, and to continue in session from day to day until Friday the 6th of September. And we therefore invite "each local organization of Spiritualists or Progressive Reformers," to send "two delegates and an additional one for each fractional fifty over the first fifty members;" to attend and participate in the business which may come before said Convention.

NEWMAN WEEKS, Vermont, Chairman.
M. A. Blanchard, Maine.
Frank Chase, New Hampshire.
Mrs. Sarah A. Horton, Vermont.
Dr. H. F. Gardner, Massachusetts.
L. K. Joslin, Rhode Island.
G. W. Burnham, Conn.
Leo Miller, New York.
Mrs. Deborah Butler, New Jersey.
W. A. Danskin, Maryland.
J. C. Smith, Dist. Columbia.
A. E. Macomber, Ohio.
F. L. Wadsworth, Indiana.
S. J. Finney, Michigan.
Mrs. J. H. Stillman, M. D., Wisconsin.
Henry Stagg, Missouri.
Isaac Rehn, Penn.
Warren Chase, Illinois.
Thomas Garrett, Delaware.
V. B. Post, California.
M. O. Mott, Treas., Vermont.
Dr. J. A. Rowland, Sec'y, Dist. Columbia.
Mrs. Lita Barney Sayles, Assistant Sec'y, Conn.
J. S. Loveland, " " Conn.

Illinois State Convention.

Notice is hereby given that the second annual meeting of the Illinois State Association of Spiritualists, will be held at Galesburg, Illinois, commencing on Friday, August 23d, at one o'clock P. M., and continue until Sunday evening following. Each local society of Spiritualists or other reformers is entitled to representation in the following ratio, viz.: each society is entitled to two delegates, and one additional delegate for each fraction of fifty over the first fifty members. Galesburg is a fine city, and the friends residing there pledge hospitality to all delegates who may attend the Convention. We hope to see a full representation from each local organization in the State.

S. S. JONES, *Pres.*,
WARREN CHASE, } *Vice Pres.*,
GEORGE HASCALL, }
MILTON T. PETERS, *Sec'y*,
E. O. SMITH, *Treas.*,
Executive Board.

Grove Meeting.

Agreeable to a resolution adopted at a Grove Meeting near Woodbine, Harrison Co., Iowa on the 29th and 30th of June 1867, There will be a Two Days Meeting in a grove near Crescent City, Pottawatamie Co., Iowa, on the 7th and 8th of Sept. 1867, for the purpose, in part, of forming an Association of Spiritualists in this part of the country.

Professor Taylor and other good speakers in the vicinity will be in attendance. Traveling lecturers who can make it convenient are invited to be with us. All in favor of Moral and Spiritual Reform are invited to attend.

Committee of Arrangements,

R. Barton, Chairman, Crescent City, Iowa; Geo. Canning, Council Bluff, Iowa; J. A. M' Kinnay, Harris Grove, Iowa; L. Boggett, Little Sioux, Iowa; Z. H. Graves, Woodbine, Iowa; Mr. Stoker, Magnolia, Iowa; Mr. Turner, Big Grove, Iowa; James Seaton, St. Johns, Iowa; D. W. Sutfin, Omaha, Nebraska; H. Craig, Ft. Calhoun, Iowa; Wm. Reanes, Florence, Iowa.

Notice.

To the Spiritualists, and Friends of Progress, throughout the State of Kansas.

A State Convention will be held at Lawrence on the last Saturday and Sunday of August, for the purpose of enabling the friends of Freedom to become better acquainted with each other.

Also for associative action in the spread of Spiritualism, and the promulgation of political, social and religious truths, that will tend to human freedom and spiritual progress.

Mrs. A. Wilhelm, M. D., of Philadelphia, is the speaker engaged for the occasion. Let all far and near, who can appreciate the importance of such a movement freely come. They will receive a welcome from our hearts and homes. A good time is anticipated. Address Box 14.

S. J. WILLES, *Pres.*

MISS A. K. DRURY, *Sec.*

Grove Meeting.

The Spiritualists of Boone Co. Ill. and vicinity; will hold their fourth annual three days meeting in Dr. Page's Grove, in the village of Belvidere, commencing Friday Sept. 6, 1867.

A. J. Fishback and other good speakers will be present.

All who are in favor of moral and Spiritual improvement are invited to come and have a good time.

By order of committee

D. G. ESTELL, cor. sec.

Illinois State Fair.

The Illinois State Fair is to be held at Quincy, September 30th to October 5th. The grounds to be occupied, comprising eighty acres, adjoin the city and are to be connected with it by a horse railway. The buildings are to be of large size and well arranged. Especial attention has been given to the construction of the horse-track. It is one mile in length, and is the shape of a figure eight, which is said to be the best form. The grand stand is to be 780 feet long and capable of seating 15,000 persons. There will be 700 stalls for horses and cattle.

Spiritualists' Picnic at Portage Bridge, Thursday, August 29, 1867.

The Spiritualists of Western New York have arranged to hold their third Annual Picnic as above, and extend a cordial invitation to all.

Selden J. Finney is engaged, and other prominent speakers are expected.

W. H. C. Hosmer, Esq., the "Bard of Avon," will recite a poem prepared expressly for the occasion.

Ample railroad facilities, by regular and special trains, are provided for at reduced fare, returning same evening.

J. W. SEAVER, *Chairman Picnic Com.*

BUSINESS NOTICES.

WANTED.—A girl to do general housework in a small family. Will give permanent employment, and good wages. The best references required. For particulars, address John W. Free, Richmond, Ind.

ARTIFICIAL SOMNAMBULISM.—The undersigned proposes publishing by subscription his work upon Artificial Somnambulism and the Philosophy of Mind, of 250 pages, which will explain and describe all connected with the subject. Address Box 1222, Baltimore, Md.
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SPEAKERS' REGISTER.

SPEAKERS for whom we advertise are solicited to act as agents for THE SPIRITUAL REPUBLIC.

J. Madison Allyn, trance and inspirational speaker. Address, Woodstock, Vt., care of Thomas Middleton.

Mrs. Sarah A. Byrnes will speak in Stafford, Conn., Sept. 1st, 8th, 15th and 22d. Would like to make further engagements for the fall and winter. Address 57 Spring street, East Cambridge, Mass.

Joseph Baker, Janesville, Wis., will attend to calls for lectures on Progressive Reforms.

Mrs. H. F. M. Brown. Drawer 5956, Chicago, Ill.

M. C. Bent, inspirational speaker. Address Almond, Wis.

Mrs. Mary J. Colburn, inspirational speaker, will answer calls to lecture. Address Champlin, Hennepin, Co., Minn.

Dean Clark, inspirational speaker, will answer calls to lecture. Address Brandon, Vt.

Miss Lizzie Doten. Address Pavilion, 57 Tremont street, Boston, Mass.

A. T. Foss. Permanent address, Manchester, N. H.

Dr. H. P. Fairfield will answer calls to lecture, address Drawer 2,179, Quincy, Ill.

S. J. Finney lectures in Troy, N. Y., until further notice. Address accordingly.

Lyman C. Howe, inspirational speaker. Address New Albion, Cattaraugus Co., N. Y.

Wm. H. Harrington. De Kalb, Iowa.

Chas. A. Hayden, address Livermore Falls, Me.

Moses Hull, lecturer, address Hobart, Ind.

Dr. E. B. Holden, Inspirational speaker. Permanent residence at Clarendon, Vt.

S. C. Hayford will answer calls to lecture and organize Children's Lyceums, if desired. Address, Coopersville, N. Y.

Harvey A. Jones will answer calls to lecture on Sundays in the vicinity of Sycamore, Ill., on the Spiritual Philosophy and the Reform questions of the day.

Miss Susie M. Johnson will speak in Springfield during August in St. Louis, Mo., during September. Address accordingly.

J. S. Loveland. Address Boston, care of Bela Marsh during August. After which he will return West.

Mr. O. P. Kellogg speaks to the Friends of Progress at Monroe, O. the first Sunday, and at Andover the second Sunday of each month Address, East Trumbull, Ohio.

Dr. Leo Miller will answer calls to lecture Sundays within a reasonable distance of Chicago. Address, P. O. box 2326, Chicago, Ill.

A. L. E. Nash will answer calls to lecture and attend funerals, in Western New York. Address Rochester, N. Y.

Mrs. Kate Parker, Marengo, Ill., lectures on Spiritualism, and Political Equality for Woman.

L. Judd Pardee, Philadelphia, Pa.

Mrs. Lydia Ann Pearsall, Inspirational Speaker, Disco, Mich.

Mr. Frank Reed, lecturer, Breedsville, Mich.

J. T. Rouse, Normal Speaker. Address, box 281, Beaver Dam, Wis.

Mrs. C. M. Stowe will answer calls to lecture in the Pacific States and Territories. Address San Jose, Cal.

Mrs. Sarah M. Thompson, Inspirational Speaker, 36 Bank street Cleveland, O.

Selah Van Sickle, Green Bush, Mich., will answer calls to lecture in that vicinity.

N. S. Warner, trance speaker, will answer calls to lecture in Iowa. Address Woodbin, Harrison Co. Iowa.

Miss Elvira Wheelock, normal speaker, Janesville, Wis.

E. V. Wilson. Address Babcock's Grove, Ill.

A. A. Wheelock, trance and inspirational speaker, St. John's, Mich.

Mrs. M. J. Wilcoxson. Address Hammonton, Atlantic county, New Jersey.

Mrs. S. E. Warner will lecture in Rochester, Minn., during August. Will answer calls to lecture week evenings in vicinity of Sunday appointments. Address as above, or box 14, Berlin, Wis.

Mrs. A. C. Wilhelm, address box 14, Lawrence, Kansas, during Aug.

E. Whipple will speak in St. Louis, July 14th, 21st and 28th; in Clyde, O., Aug. 4th; in Geneva, O., Aug. 11th, 18th and 25th. Address Clyde, O.

N. Frank White can be addressed through August, Boston, Mass., care of Banner of Light. Will lecture through September, Willimmantic, Conn.; October, Worcester, Mass.; November, New York City; December, Springfield, Mass.; January, Troy, N. Y.; February, Providence, R. I. Calls for week evening lectures will be promptly attended to. Address as above.

PUBLIC REGISTER.

We insert in this department the names of those whose address is an item of public interest.

Rev. Orrin Abbott. Address Chicago, Ill.
Rev. Adin Ballou, Hopedale, Mass.
B. J. Butts. Address Hopedale, Mass.
Warren Chase. Address 544 Broadway, New York.
Henry T. Child, M. D., 634 Race street, Philadelphia, Pa.
Prof. J. Edwin Churchhill. Address Pontiac, Mich
Mrs. Eliza C. Clark. Address care of Banner of Light office.
Dr. James Cooper, Bellefontaine, O.
Mrs. Augusta A. Currier. Address box 815, Lowell, Mass.
Mrs. Laura Cuppy's address is San Francisco, Cal.
Andrew Jackson and Mary F. Davis can be addressed at Orange, N. J
Mrs. A. P. Davis, 273 Tenth street, Louisville, Ky.
Dr. E. C. Dunn. Address Rockford, Ill.
Rev. James Francis. Address, Estherville, Emmet co., Iowa.
Isaac P. Greenleaf. Address Lowell, Mass.
N. S. Greenleaf. Address Lowell, Mass.
S. C. Hayford. Bangor, Me.
J. B. Harrison, Bloomington, Ill.
W. H. Hoisington, lecturer. Address, De Kalb, Ill.
S. S. Jones, President Illinois State Association of Spiritualists. Address, Room 12, Methodist Church Block, Chicago, Ill.
Mrs. Emma M. Martin, inspirational speaker, Birmingham Michigan
Anna M. Middlebrook, Box 778, Bridgeport, Conn.
J. L. Potter. Address, West Salem, Wis.
Mrs. Anna M. L. Potts, M. D., lecturer. Address, Adrian, Michigan
Austin E. Simmons. Address Woodstock, Vt.
Mrs. Fannie Davis Smith, Milford, Mass.
Hudson Tuttle, Berlin Heights, Ohio.
A. B. Whiting, Albion, Mich.
Henry C. Wright. Address care Bela Marsh, Boston.
Lois Waisbrooker can be addressed at Union Lakes, Rice Co., Minn., care of Mrs. L. A. F. Swain, till further notice.
Frans H. Widstrand, Communist, Monticello, Minn.
R. L. H. Willis. Address, P. O. box 39, Station D, New York City.
Dr. H. P. Fairfield will answer calls to lecture. Address Quincy, Ill., Drawer 2179.
Dr. John Mayhew, President of Washington Group No. 1. of Progressive Spiritualists, and Sec. of N. G. R. Association. Address, Box 607, Washington, D. C.

NOTICES OF MEETINGS.

NEW YORK.—The Society of Progressive Spiritualists has leased the Masonic Hall, a large and beautiful edifice, No. 114 East Thirteenth street, between Third and Fourth avenues, where they will hold meetings every Sunday, at 11 A. M. and 7½ P. M., Dr. H. B. Storer, 370 Bowery, Secretary.

The Children's Progressive Lyceum will meet in the same hall every Sunday at 9½ A. M., P. E. Farnsworth, Conductor, Mrs. H. W. Farnsworth, Guardian.

MEETINGS AT CHICAGO.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Music Hall—entrance on State street. Hours of meeting at 7½ P. M.

Children's Progressive Lyceum meets at the same hall every Sunday at 10:30 A. M.

ROCHESTER, N. Y.—Religious Society of Progressive Spiritualists meets in Schlitzer's Hall every Sunday and Thursday evening.

Children's Lyceum at 2½ o'clock P. M., Sundays. Mrs. E. L. Watson, Conductor; Mrs. Amy Post, Guardian; C. W. Hibard, Prest. Soc.

WILLIAMSBURG, N. Y.—Spiritual meetings are held one evening each week, in Continental Hall.

Quincy, Ill.—The Association of Spiritualists and Friends of Progress meet every Sunday, at 2½ P. M., for conference and addresses. Hall No. 130 Main street, third floor.

Stugis, Mich.—Regular meetings of the "Harmonial Society" morning and evening in the "Free Church."

Children's Progressive Lyceum meets every Sunday at the same place at 12:30 P. M.

Cincinnati.—The Spiritualists of Cincinnati, hold regular meetings on Sundays, at Greenwood Hall, corner of Sixth and Vine streets, at 11 A. M. and 7½ P. M.

The Children's Progressive Lyceum, meets in the same hall, every Sunday at 9½ A. M. Seats free.

Fond du Lac, Wis.—Regular meetings at Moor's Hall, corner of Maine and Fourth sts., at 10:30 A. M., and 7 o'clock P. M.

Brooklyn, L. I.—The Spiritualists and Friends of Progress hold regular meetings in Cumberland Street Lecture Room, between Lafayette and DeKalb avenues, every Sunday at 3 and 7½ P. M.

Galesburg, Ill.—The Friends of Progress meet every Sunday at 11 A. M., and 7½ P. M., in Olmsted's Hall, next building west of Galesburg House, third story.

St. Louis, Mo.—The "Society of Spiritualists and Friends of Progress" hold regular meetings every Sunday at 10½ A. M. and 7½ P. M. Seats free.

The Children's Progressive Lyceum meets in the same Hall every Sunday afternoon, at 2½ o'clock.

Lowell.—Spiritualists hold meetings in Lee Street Church, afternoon and evening. The Children's Progressive Lyceum meets in the forenoon.

Cleveland, O.—Regular meetings every Sunday in Temperance Hall on Superior street, at 10½ A. M. and 7½ P. M. Children's Progressive Lyceum holds its sessions every Sunday at 1 P. M.

Progressive Meetings in New York.—The Society of Progressive Spiritualists hold meetings every Sunday morning and evening, in Ebbitt Hall, No. 56 West 33d street, near Broadway.

The Children's Progressive Lyceum meets at the same Hall every Sunday afternoon at 2½ o'clock.

Speakers wishing to make engagements to lecture in Ebbitt Hall should address P. E. Farnsworth, Secretary, P. O. Box 5079, New York

Worcester, Mass.—Meetings are held in Horticultural Hall every Sunday afternoon and evening. Children's Progressive Lyceum meets at 11½ A. M. every Sunday.

New York City.—The First Society of Spiritualists holds meetings every Sunday in Dodworth's Hall. Seats free.

Providence, R. I.—Meetings are held in Pratt's Hall, Wayboset street, Sunday afternoons at 3 and evenings at 7½ o'clock. Progressive Lyceum meets every Sunday forenoon, at 10½ o'clock.

Morrisania, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3½ P. M.

Philadelphia, Pa.—Meetings formerly held at Sansom street Hall are now held at Washington Hall, corner of Eighth and Spring Garden streets, every Sunday. The morning lecture is preceded by the Children's Lyceum meeting, which is held at 10 o'clock—the lecture commencing at 11½ A. M.; evening lecture at 7½.

Springfield, Ill.—Spiritualists hold meetings regularly in their Hall and the Children's Progressive Lyceum meets every Sunday afternoon at 2 o'clock.

Philadelphia, Pa.—Friends of Progress hold meetings in their new hall, Phœnix street, every Sunday afternoon at 3 o'clock P. M. Children's Progressive Lyceum holds regular Sunday sessions at 10 A. M., in the same place.

Richmond, Ind.—The Friends of Progress hold meetings in Henry Hall every Sunday morning at 10:30 o'clock.

The Children's Progressive Lyceum meets in the same place at 2:30 P. M.

St. Louis.—The First Society of Spiritualists hold their meeting in the (new) Polytechnic Hall, corner of Seventh and Chestnut streets, at 10½ A. M. and 7½ P. M. Children's Lyceum at 2 P. M. Myron Colony, Conductor.

LIST OF BOOKS FOR SALE AT THIS OFFICE.

All orders by mail, with the price of books desired, and the additional amount mentioned in the following list of prices for postage, will meet with prompt attention.

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